Herald of Gospel Liberty.

"THOU ART THE CHRIST THE SON OF THE LIVING GOD."

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CONTENTS OF THIS NUMBER.

	PAGE.
CONTRIBUTED ARTICLES:	
New Year's Thoughts for 1891. Poetry. By R. B. Eldridge	34
Home Church Life Inimical to Foreign Missions. By G. A. Conibear	34
A Neglected Method. By S. S. Newhouse	34
Rebekah. By J. Maple	34
Employing our Talents. By Kate M. Farlow	35
Some Good Habits. By Layman	35
Take Notice. By C. W. Choate	35
Antioch Agent's Notes. By B. R. Long	36
Over the Range. By Wm. R. Adams	36
U. C. College Notes. By Berean Correspondent	36
New Courses in the Correspondence College. By M. Summerbell	37
A Grain of Sense. Selected	38
That Iowa Dedication. By W. B. Golden	38
The Need of Franklinton. By C. A. Beck	39
Reflections. By B. A. Cooper	39
I'll Take What Father Takes. By B. O. H	41
Should we Encourage Our Mission-work? By W. P. Chase	41
A Temperance Lecture in a Paragraph. By C. Mendenhall	41
EDITORIAL ARTICLES:	
The Editor's General Notes	33
Paragraphic	40
Salvation the Supreme End	40
Ministerial Mention	40
SUNDAY SCHOOL DEPARTMENT	37
THE QUERIST'S CORNER	37
QUADRENNIAL DEPARTMENT	37
OUR HOME DEPARTMENT	39
BOOK NOTICES	41
OUR MISSION DEPARTMENT	42
MARRIAGES	42
OBITUARIES	42
GLEANINGS FROM THE FIELD	43, 44, 45
AGENT'S DEPARTMENT	46
CONFERENCE MINUTES	47
CHURCH NOTICES	48

The Editor's General Notes

WITHIN the past year 400 000,000 passengers have been transported by the street and elevated railways of New York City. Standing three feet apart this vast multitude would reach ten abreast around the world. This is an army which no man can easily number nor comprehend. It represents four-fourteenths of the human race who, marshaled in like manner, would reach around the world thirty-five abreast. Truly the world is in motion, and New York City gives a good illustration of the fact. Without those conveniences for transportation the great commercial city would be a literal impossibility. It would seem as though these were the times had prophetically in view by Joel when he said: "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his way, and they shall not break their ranks; they shall run to and fro in the city; they shall run upon the wall; they shall climb upon the houses," etc. Daniel's time seems also to have come when "many shall run to and fro, and knowledge shall be increased," and these very times foreseen by Joel and Daniel are regarded by many, as they were regarded by them, as last times for the world.

IT is an awful thing to burn a man to death, but a certain saloon keeper did that thing in one of our Western cities, and no voice of law was ever lifted against him. If he had shot the man dead in his tracks he would have acted the part of mercy, while being no more surely a murderer in fact. Had he done this, however, he would have gone to his grave with a rope about his neck. Our saloon keeper did his work of murder wholly in another form, but God branded the soul of the man as a murderer no less surely. A man of good mind and warm heart, the husband of a wife and the father of children, all dependent on his home labor, went to town with a load of pork, which he sold for $110, largely the fruit of his season's toil. The saloon keeper plied him with whisky until the man was nearly penniless, and then while he was in a drunken stupor lifted him to his wagon and bade him go home. He had a flask of whisky with him, and in drinking it by the way spilled much of it on his clothing, and then wishing a smoke lighted his pipe and dropped the burning match on his clothing, which instantly ignited and the man was wrapped in consuming flames. The saloon keeper had burned his victim to death, and God's charge against the man is murder. To murder is the business of the saloon keeper.

LONDON has come to be one of the healthiest cities of England, and is far healthier than Paris and many other great cities. The death rate is one and one-tenth less than in the next twenty largest towns of the nation, averaging for 1881 21 6 per 1 000 against 20 5 for the whole of England. This, however, is a wonderful improvement over the past history of the nation. For the ten years ending with 1710 the deaths exceeded the births by 5,838, and for the decade ending with 1750 the deaths were in excess by the total of 10,895. Even as late as 1800 the excess of deaths over births for the decade was 1,665. In 1850 the statistics for the decade showed, however, an excess of 143,551 births over deaths, and for the decade ending with 1880, 403,816 births more than deaths. The death rate in a Bethnal Green district is so great that the Council of London has appropriated $1,500,000 with which to purchase the district and tear down and rebuild its houses after a sanitary fashion. The district contains 730 houses occupied by 5 500 persons, and the misery is very great, the houses being little better than rookeries. This is a paternal interest that might be safely exercised in other great cities, either by the municipal authorities or philanthropic associations. Health should be regarded, for it is the basis of honor, industry, and prosperity.

IN 1828, and on the fourth day of July, the work of railroad construction was inaugurated in the United States. It was eminently fitting, too, that this work should be inaugurated by the hand of Charles Carroll of Carrollton, the only survivor of the signers of the Declaration. He remarked: "I consider this among the most important acts of my life, second only to the signing of the Declaration of Independence, if even second to that." Not until the fall of 1829 was the laying of rails begun in Baltimore for this projected route, however, while the first section of fourteen miles was not opened until May 24, 1830—from Baltimore to Ellicott's Mills. That day, therefore, marked the practical beginning of railroading in America. In 1833 a line was opened from Charleston to Hamburg, 133 miles, and was the longest line in the world. At the end of 1848 the total mileage was 5,996 for the United States. In 1860 the mileage had reached 30,635, and at the end of 1873 70,268. For the next fifteen years, or to the end of 1888, we built 15,546 more miles of road than within the preceding forty-five years, making the total to that date, 156,082 miles. There are now four lines crossing the Continent from the Atlantic to the Pacific, and three others will soon be completed. The railroads have made the United States in its present stage of development a possibility.

A MAN can not drink intoxicating liquors and live long on the earth—that fact is settled, and there are very few exceptions to the rule. Nelson, of England, investigated the cases of 7,111 tipplers, and ascertained from their experience that the death rate of English tipplers was 58 in 1,000 per annum. This is a startling fact when we know that the death rate for all England, including the tipplers, is but 19 in 1,000 persons. Among tipplers, between 21 and 45, the death rate is ten times as great as between abstainers of the same age. Dr. Willard Parker, in his estimates for this country, was hardly more encouraging in his statements. For 10 temperate persons who died between 21 and 30 he declared that 51 intemperate persons would die. That is, if the mortality for the former was 21 in the 1,000, it would be 51 in the 1,000 for the latter. That is a woeful picture, and it means murder in a wholesale degree. There is almost one constant procession of the dead to the New York City morgue—5,000 has been the average for a few years past—417 each month—nearly 14 persons each day—more than one for each hour of daylight—and of the 5,000 dead 4,000 come as having died from drink. It is a terrible record. The wine cup is drowning more than the ocean, and yet it is found in professed Christian homes.

WE do not as highly value our minutes as we should, nor do we easily imagine how much is accomplished within them. By the earth's diurnal motion we travel each minute thirteen miles, and by the annual motion of the earth about the sun one thousand and eighty miles. In each minute it is estimated that eighty babes are born, and more than sixty persons die. Each minute the United States, last year, collected $639 and paid out $461, thus clearing for its huge debt $179. Of its income, $96 had to go each minute as interest on its general debt, but during the same time its miners took $96 in silver from its mines, $66 in gold, two hundred and sixty-one tons of coal, twelve tons of iron, transforming meantime three tons of it into steel rails. Each minute it raised nine hundred and twenty-five pounds of tobacco, from which, in the same time, eight thousand nine hundred and sixty-five cigars and cigarettes went up in smoke. Within the minute our telephones were used five hundred and ninety-five times, and our telegraphs one hundred and thirty-six times; six hundred pounds of wool were grown, seven thousand eight hundred and seventy-five pounds of cotton; one hundred and forty-nine gallons of spirits were made from thirty-six bushels of grain, and forty-two acres of the public lands were disposed of. The minute is the measure of great things.

WHILE the German nation has the smallest per cent. of illiteracy of any nation in the world, yet neither the Catholic nor the Protestant element has the lowest rate of illiteracy. This belongs to the Jewish element. Of one hundred Protestant children 91 63 per cent. attend the elementary, 4.87 per cent. the middle, 3.25 per cent. the high school, and 0.25 per cent. the university. For one hundred Catholic children the four departments run respectively 97 21, 4 18, 1 48, and 0 13. While for the Jews the per cent. in one hundred children is 53 71, 24 40, 21.20, and 1 69. That is, of Catholic and Protestant children about ten in one hundred go beyond the first or elementary grade, while forty-seven in one hundred of the Jewish children go beyond the first grade. These figures apply only to the city of Berlin, however, where the Jews are both numerous and wealthy. This is a most remarkable revelation, and the advantage is with Jewish children, not in Berlin alone but also throughout the Empire. It is also said that the same fact holds true in our American schools. Why is it that Jewish mind aspires to the highest plane in education? It would look as though the higher average of health among the Jewish race leads to a greater measure of mental activity and sustains it. The greater average in wealth also helps to the same end. The study is an interesting one, and we would like to see a comparison of statistics covering all nations.

NEW YEAR'S THOUGHTS FOR 1891.

BY E. B. ELDRIDGE.

One by one, how the years pass on!
  One is but welcomed here
Before it passes and is gone,
  For "A happy New Year!"

But soon the "New Year," too, grows old,
  And hurries on his way;
If fair or foul, if hot or cold,
  He has no time to stay.

And yet he visits every door,
  Off'ring at each his best;
Giving to all who ask for more,
  But passing by the rest.

Each year is rich—a millionaire,
  Who loves his wealth to spread;
To hoard it up he does not dare,
  To keep till he is dead.

He can only give while living;
  He loves to give each day,
That he may make us rich by giving,
  Till he shall pass away.

Who gave the years their stores of gold,
  And made them all so kind,
That they will give their wealth untold
  To every willing mind?

Each year hath, as an only son,
  Heired all the sire possessed,
And where the father left, begun
  With wealth of all the rest!

Thus young Eighteen Ninety-one
  Comes offering all we'll take!
For all his sires, since they begun,
  Have gathered for his sake!

And op'ning now his wondrous store,
  He says, "All mine be thine!
Daily gather a little more
  Of diamonds from the mine."

Then who in poverty need live,
  Be from his birthright driven,
Since all the centuries can give,
  Will be so freely given?

Here's manna spread around our tent,
  To gather let us haste,
Nor worms, nor stench with it are sent
  To spoil it for our taste!

Be diligent, these hands of mine!
  This wealth for me must gain
A crown that will the sun outshine,
  A home that shall remain!

Be gone all jealousy and strife!
  Freely I'll give as given;
Write my name in the Book of Life,
  And gain a home in heaven.

HOME CHURCH LIFE INIMICAL TO FOREIGN MISSIONS.

BY S. A. CONIBEAR.

All who are interested in the work of Foreign Missions can not but be pained by the fact that the various missionary societies, like our own, are so often crippled in their enterprises by the lack of funds. Doubtless these enterprises were never so great as now, and never was there more done than now. Yet our congratulations on this fact are somewhat tempered by the fact that so many societies are being burdened with debt. No one claims that existing societies pretend to do all that ought to be done, and yet in their limited efforts these societies are obliged to struggle for their support. There are some Christians who are decidedly opposed to mission efforts, and a far larger number who are simply indifferent concerning the matter, but the weakness manifest by the struggle of societies for existence can be explained in part by the methods and life of the home church.

1. An excess of churches. There are some communities where there can be no reasonable expectations that the existing church edifices can be filled, even if all the persons living in the community had a desire to attend. Yet in many such cases each church has its own pastor, with all the burden of expense involved; namely, in addition to the support of the pastor the building must be kept in repairs, heated and lighted, and the numerous incidentals paid for. When the cause of Foreign Missions is presented, the complaint is often given, "We have enough to do at home," and the few who have the burden to bear have some justice in their complaint. The remedy here is, cut down home expenses, shut up some of the churches—Christian—sink their differences, worship together, and thus save money to spend for missions.

2. Closely allied to the first is a *surplus* of *privileges*, as afforded by modern religious activities in the home field. To illustrate: Very few in the average American community have any excuse for not becoming acquainted with Christianity. There are not only the stated means of open churches inviting men to hear the Gospel, mission stations, Sunday-schools, young people's societies, the Young Men's Christian Associations, and other organizations too numerous to mention, but there are special evangelistic efforts, systematic visitation, religious literature, and means to reach every class of society, churches and societies, pastors and laymen vying and even competing with each other in pressing upon men the truths of Christianity, multitudes having again and again had the Gospel presented to them until it has become to them an idle tale.

This is inimical to foreign missions, in that it draws away from it energies which are being expended upon those who have repeatedly refused the Gospel, and thus depriving millions who have not had the opportunity of refusing it once. Dollars spent on hardened sinners in Christian lands might be profitably spent in less favored fields. Ministers preaching to empty seats might preach to precious souls hungry for the bread of life. Our method in the home field of multiplying privileges for the hardened sinner and aged saint is unfair to our brothers in Africa, India, and China, who have never heard the Gospel. Fancy men acquainted with the Word of God and Christ for twenty, thirty, and fifty years needing preachers to instruct and feed them! When will they grow strong enough to feed themselves? What are deacons and elders for? When would the Gospel have been carried into the "regions beyond" if the apostles had stayed and looked after the fold in Jerusalem and Judea? Let there be a consolidation of churches; let the ministers go in large numbers and preach the Gospel to other lands; let the expenses at home be curtailed. Give the heathen a chance. Some such movement—a general reconstruction of church life—would indicate that the church is a missionary organization.

3. Extravagance in church worship. This does not include the luxury of Christians in social and home life. Nor would we mention the large salaries paid to popular pastors. No doubt ministers prove themselves as good stewards as laymen, and what would missions be without the pastors? The extravagancies in church worship we would mention are the stately structures, the elegant decorations, the splendid music, etc., which one finds in our large cities. Solomon's temple was beautiful, but the Master and apostles worshiped in plain synagogues—rather in the presence of human souls, pointing them to God. Doubtless something would be lost to art, but the church has something more to do than cultivate art. Much of our church fabric is based upon selfishness, love of ease, love of self, and the gratification of human vanity. This is not pessimism. Pessimism is inconsistent with Christianity, but optimism is not shutting the eyes to evil, nor sitting at ease in Zion. A reconstruction in modern church life is necessary, and the cause of foreign missions is one of the pressing demands for this change.

A NEGLECTED METHOD.

BY S. A. NEWHOUSE.

It is a question vital to the success of the Church and often discussed by the clergy, "How shall we reach the masses?" The question carries with it the admission that the masses are not reached, that the Church is, at least, measurably short of her duty in this direction, an admission which few, if any, will care to dissent from.

Churches are numerous, and of preaching there is no end. Yet in every city, village, and rural district there are multitudes irreligious, and many who never hear the Gospel preached or care to do so. Verily something is lacking either in the piety of the church or in the methods chosen by her leaders for the conquest of sin, and the conversion of the world to the truths of revelation—or in both. No doubt the Church is faulty enough in her practical piety, and that much of the failure complained of might be remedied by a more consistent, earnest, and faithful practical life on the part of the larger portion of professing Christians. Many of these are "stumbling-blocks" instead of *shining lights* to those without.

The Church is confessedly weak and inefficient in her devotional and practical influence on the world. Religion exists in the community too much as a mere profession, and too little as a living, potential, and irresistible force, silently constraining men. But the *real secret* of the failure of the Church to more extensively and effectively accomplish her mission in our nominally Christian lands, lies in the fact that she has come to neglect, almost entirely, the most natural and efficient method of work—the method of personal contact and effort. She has come to depend chiefly on the pulpit method of influence and appeal. We would not deprecate this divinely-ordained method. The pulpit must ever remain a throne of power for the conversion of the world. The "Word" must be preached; nor can it ever be too much or too faithfully proclaimed.

But we must confess our conviction that the Church is delivering its messages too exclusively by the lips of its clergy and they to the crowd, where the personal is lost in the general. Preaching to the masses can never warrant the neglect of face to face and direct conversation with men. Speaking to everybody in general may influence nobody in particular. And is it not a fact that many ministers have a consuming ambition to appear masters in the art of public address, who seldom have the satisfaction of knowing that their efforts have resulted in changing the current of a particular life from a lower to a higher and nobler plane of being? who witness few reformations traceable to their public efforts?

Personal conversation is the most invincible method of persuading men. The politician understands this well, and this is what is meant by "electioneering." He knows that he can do more with a voter in a five-minutes' talk, after a hearty shake of the hand, than the learned statesman can in an hour's deliverance from the platform. He who neglects this method in the political contest must fail. There is a power in personal, earnest, and sincere interview with men, which can never be brought to bear by long-range discourse.

And the Church of Christ never made converts more rapidly than during the first century, when her method was chiefly that of personal information and persuasion. Andrew *first* found "his own brother Simon," and by personal persuasion "brought him to Jesus." Philip found Nathaniel, and by personal effort overcame his prejudices and led him to Christ.

Thus began a *personal work* in the early Church which, in connection with the public preaching of the Word, made it invincible and gave it conquest. Who will say that this is not a neglected method in the modern Church? Preaching must not be limited to one class and one place. Whether in the pulpit or out of it, whether by the tongue or by the pen, they who bring religious truth to bear upon the minds and hearts of men are preachers. And one of the effects of public preaching, in aim, should ever be to inspire this common effort—the preaching of the many.

Imagine a church with two hundred members working for the conversion of souls with the zeal of a political club, intent on the election of a favorite candidate, in the use of this personal method of work! Who could measure the happy results that must inevitably follow in a twelvemonth? Personal effort, persistently yet prayerfully and wisely directed to the end, more than anything else, is the one thing needed to reach the multitudes without. And the public preacher himself may safely calculate, often, that an hour spent in a solicitous, personal interview, will yield better results than can possibly follow the delivery of his most polished discourse.

REBEKAH.

BY REV. JAMES MAPLE, D. D.

We have a fuller history of Rebekah than of any other woman mentioned in the Scriptures, and in it we see clearly the hand of God. When Abraham was about one hundred and forty years old he realized that he could not live much longer, and this made him think about the future of his beloved son Isaac who was yet an unmarried young man. He knew that his prosperity and happiness depended largely on the wife he should get, and as the people among whom he lived were idolators he did not want him to marry one of their daughters; for she might lead him astray from the service of the one living and true God. To prevent this he

alled a trusted servant and made him take an oath that he would go to his kindred and select a wife for Isaac from among them. They lived in Mesopotamia, called Abraham's country, because it was the place where his brother Haran's family dwelt, and where he himself had remained a considerable time with his father, Terah. In this family true religion had been preserved, though afterwards considerably corrupted.

Abraham's servant took a solemn oath to do as directed, and immediately started on his journey to seek a wife for his young master. He realized the importance of his mission, and the need of divine direction. When he came to the city of Nahor, where Abraham's kindred resided, "he made his camels to kneel down without the city by a well of water at the time of evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac: and thereby shall I know that thou hast showed kindness unto my master." This was a wise and rational prayer, and shows his faith in God as the great Superintendent and Director of the universe. The sign he asked was a natural one, indicating in the woman humanity, condescension, and other qualities which promised a discreet and virtuous wife. God heard and answered his prayer, for while he was yet "speaking Rebekah came out, with her pitcher upon her shoulder. And the damsel was very fair to look upon, and she went down to the well, and filled her pitcher, and came up. The servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord." Then she drew water for the camels. This was a direct answer to the prayer of the servant, and he saw that she was the woman the Lord had selected for the wife of his master. His heart was filled with gratitude, and he "took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold," and gave them to her. She ran home, and told her family what had occurred. No doubt but she wondered what it all meant. Her brother Laban went out to the well, and invited the stranger to come in. When they had cared for the camels, and washed the servant's feet, they set meat before him; "but he said, I will not eat until I have told my errand." He was too much in earnest to think of anything but the important matter committed to him. It took away his appetite. He explained his mission to the family, and how he had been guided by the Lord. "And now," he says, "if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left." They saw clearly the hand of the Lord in the whole matter, and said: "The thing proceedeth from the Lord: we can not speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." When the servant heard this he praised God for his wonderful goodness. Then he presented precious gifts of jewelry and rich raiment to Rebekah and her mother. The next morning he rose up early and made preparation for his return to his master. Rebekah's mother and brother wanted him to remain a few days, at the least, ten; but he said, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." They left the whole matter with Rebekah, "and said unto her, Wilt thou go with this man? And she said, I will go." They bade her an affectionate farewell, "and the servant took Rebekah, and went his way." As she turned away from her childhood's home, and started on her journey, a new world opened before her. What thoughts of and hopes for the future filled her mind during that eventful journey! But she realized the guiding hand of God, and humbly trusted in him. When conscious that we are led by God we need not fear the future. "The Lord is my Shepherd; I shall not want," said David.

On the evening that they drew near to the end of their journey Isaac went out into the field to meditate. What was the subject of his meditation we are not informed, but doubtless he was thinking of the change that would soon come to him through his approaching marriage and the influence that it would have upon his destiny in time and in eternity. While walking along quietly cogitating he looked up, "and saw, and, behold, the camels were coming." The servant informed Rebekah who he was, and "she lighted off the camel." With true modesty she "took a veil and covered herself." The servant "told Isaac all the things that he had done." With feelings of gratitude Isaac received his bride, and "brought her into his mother Sarah's tent, and she became his wife." After what marriage form this was done we are not informed, or whether there was any form used more than solemnly receiving her as the wife God had chosen for him.

This was a noble marriage. The divine direction was sought and obtained. It was a marriage made in heaven and sanctioned by the parents. The bride was a noble, virtuous young woman, and not above engaging in the necessary work of the household. It was a pleasure to her. Abraham's servant found her usefully employed and kindly disposed to assist even strangers in the hour of need. This is one of the essential traits of character in a good wife. The servant knew that "a prudent wife is from the Lord" (Prov. 19: 14), and he did not go to the play-house or the park, and pray that he might meet her there; for he knew that he would not find the prudent virgin in such a place. The butterflies of pleasure seldom make good wives.

(To be continued.)

EMPLOYING OUR TALENTS.

BY KATE M. FARLOW.

"There's a work for me and a work for you,
Something for each of us now to do."

I sincerely believe that it is God's design to make all his people co-workers with himself in the work of saving sinners and building up the kingdom of Christ. We can not all do the same work simply because we have not all the same talents, but each Christian has a niche to fill—some work for which he or she has been specially fitted. If our talents seem small and insignificant that is no reason why we should refuse to employ them if we profess to be followers of Christ. God often accomplishes grand results by what appeared to be very insignificant means simply because some one was earnest and zealous in the use of small talents. Any ability which we may possess which in its nature is good is to be considered as a talent given us of God, and as such to be used for his glory and the good of mankind. If we refuse to thus use our talents we will be like the "unjust servant" mentioned in St. Matt. 25: 14-30, and like him, no doubt, we will sooner or later receive punishment for our indifference. In the erection of the beautiful temple of Christianity which is to stand forever, a great variety of talent is needed. Many possess talent for using the tongue fluently. This ability can be grandly used in preaching the Gospel, in Christian conversation, in prayer, in Gospel song, and in speaking kind, encouraging words, refraining from all gossip and injurious speech. Others possess talent for literary work, and there is a broad field for such to do service for Jesus in the use of the pen which has justly been said to be "mightier than the sword." Still others possess talent for painting, and this too can be made an uplifting influence in the cause of Christ if rightly used. Some possess talent for temperance work and of leading others by the simple power of persuasion into the paths of righteousness. Such have a grand field in which to work despite its many unpleasant features, and theirs, no doubt, if faithful, will be a glorious reward. Yet others possess talent for worldly business, and this may be so used as to redound to the glory of God. Some perhaps may possess only the talent to encourage and help more active workmen with appreciative smiles and loving words or ministries, but these are by no means to be despised. Even the little child or helpless invalid may possess talents to uplift and strengthen other souls. There is no one in all the kingdom of Christ, I think, so utterly lacking in ability that he may not do some service for Jesus if he has only a willing mind. If any one refuses to do his part some souls must suffer loss from his neglect. Then let us earnestly seek to find and fill our niche. Let us say, "Here I am, Lord Jesus; take me, use me for whatever work thou seest I have talent to perform." Oh, if we are content just to drift through life we will have cause for endless regret! Some may possess talents of a high order, and upon such rest great responsibilities. They should be grateful for the opportunities for usefulness which they possess and seek to make the most of them. Others may find themselves hedged about by adverse circumstances with only lowly talents, but what does it matter if God has placed them thus? He careth for all his workmen alike and all shall receive their due reward if they are only faithful. The question is: Are we trying to do for God's glory the work we know we can do, and do well?

"You have a work that no other can do,
Do it so grandly, so nobly and well,
Angels shall hasten the story to tell."

Our whole life is, in a certain sense, a talent to be used for God's glory. Patience, forbearance, thoughtfulness, and kindness are talents which all may possess if they will. We have the power, and may if we choose use our talents for Satan instead of for Jesus. If we do this what will be our reward at last? Alas, only misery and anguish of spirit. A dissolute young man was once asked what Satan paid him for his service. "Nothing," was the reply. "Indeed! well, you work cheap," his questioner said. And yet the young man's reply is the simple truth so far as anything good is concerned. It is not thus for those who work for Jesus. Their reward will be unspeakably great. An eternal life of joy, a crown, a mansion, freedom from sin and suffering are only a part of the reward; that reward begins in this life in the happiness experienced in his service.

SOME GOOD HABITS.

It is a good habit for parent and child to go to church on Sunday, rain or shine; for them to stay to Sunday-school, take part in Sunday-school, and each have his lesson; to let no trivial thing prevent; to make no other calculation for days ahead.

When a person joins a church or any other organization, it is his duty to support said organization to the best of his ability; therefore, it is a good habit to give systematically as God has prospered each; to give a certain portion, no matter how small, to each child to place in the collection basket, remembering to "train up a child in the way he should go, and when he is old he will not depart from it." Train the child to love to give.

It is a good habit to make a point to attend all the stated means of grace; to let nothing only absolute necessity keep one from prayer or fellowship meeting, neither bad weather nor press of work, for we are commanded to "seek first the kingdom of God and his righteousness, and all these things shall be added unto you." We ought to take part according to our ability in these means of grace whether we feel like it or not. Ruskin says, "Doing is the great thing; for if resolutely people do what is right, in time they come to like doing it." In social meetings avoid long and tedious delays, and too long prayers or testimonies. In prayer let us know what we need, and then ask for it in faith, simple and in direct and plain language, not praying for everything we can think of. In testimony speak to the point and then stop when you get through. Especially is this commended to ministers and laymen alike in conference fellowship meetings and other large gatherings where there is a large number to speak.

Bro. Eaton's advice in HERALD of December 18th is in point. "Stop the mill when there is nothing in the hopper." In the business sessions of conference it is best not to speak unless you have something to say. This would apply as well to "Field notes" in the HERALD. LAYMAN.

North Rush, N. Y.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

Resolution adopted by the full Board of Trustees at Marion, Indiana. C. W. CHOATE, Sec'y.

ANTIOCH AGENT'S NOTES.

Since my last letter I have been in central Ohio preaching and visiting. Spent the holidays with friends at Centerburg, Ohio. The church here is favored with the preaching of Bro. Luck, the young and eloquent pastor of the Dayton Church. He gives one Sunday in the month to the Centerburg Church. It is a mistake, however, to have his work thus divided. Centerburg must suffer from having preaching only once per month, and Dayton must suffer from having their pastor absent one Sabbath per month. We learn that Bro. Luck was recently married. May success attend him. Last Sunday I preached at the Tenth Avenue Baptist Mission in the city of Columbus. This society will soon build a new church near where they are now holding services. One year ago, after a visit to the city of Piqua, Ohio, I observed in one of my letters that there were fair prospects for the organization of a church in that city if the proper man could be found to lead the enterprise. In less than a year that man was found, and to-day we have an organization of one hundred and twenty-five members, and which bids fair to number two hundred by the end of the conference year. I will now venture another statement with regard to the city of Columbus, that if the proper person can be found by the Mission Board to go ahead with the work, within one year a good working body can be organized in the capital city, and I hope this step will be taken.

Another year has begun its course, and many of us have uttered new resolves to make 1891 mean more than did 1890. But how are we going to do it? Are we going to say more prayers? Yes. Will we live more closely allied to God and his Word? Certainly. Well, if we do it will mean much to us. It should qualify us to live more for a better condition of things in the earth than existed last year. It should result in a habit that would be catching—the habit of working righteousness, or, in other words, of applying Christianity. If this would only develop into an epidemic and attack men as a California gold fever or an Oklahoma land fever, it would not be long till His will would be done on earth as it is done in heaven. But, then, we can not expect any such phenomenon as that. As yet, smallpox is more catching than purity of character, and periodicals like the Cincinnati *Enquirer* are not paying very large salaries to persons engaged in hunting up new cases of honesty. If we are going to fill next year fuller of meaning than last it must be in the shape of applied Christianity. This thing of being rapt away with a religious, emotional frenzy every January and a lapse into spiritual and moral frigidness every July has about had its day in this country. The world has fallen on times that call for stuff that is genuine, and that pushes to the front the things needful. We need not less prayer on bended knee, but more with open heart and hand; not less attention to service in God's house, but more attention to the needs of God's children; not less love of heaven and a longing to get home, but more effort to bring heaven into the midst of life here.

The lymph that is to heal the moral and spiritual leprosy that pervades human life to-day has been discovered by the great Physician, and all may feel its cleansing power free of cost, other than giving the body a living sacrifice which is no more than our reasonable service. Never has the healing power of the Holy Spirit been needed more than now, and we hope this year that has just begun may witness a revolution in things terrestrial. The social and political atmosphere needs purifying, and it will come about some way. "God is not mocked." What part will I have in this work? What part will we as a Christian denomination perform? Let us no longer make the fatal mistake of calling that Christianity that does not effect the pocket-book in the interest of a good cause. Some of our brethren have been making this mistake for a long, long time. They have thought if they could pray loud and long, and were present at church every Sunday in the year that the way would be clear, and with robes and crowns and harps they would sweep through the gates into the city, shouting hosanna, victory!

The widow's mite will count big on the crowning day, and some of us who have mightily shrunken our souls by counting and clinching our ducats till the last, will only be able to cry, "Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets." And all that the good Lord will be able to say will be, "I tell you I know you not; depart from me." Some who were first here will be last there, and the last will be first. I learned a little song when I was but a child. I will never forget it. Here is one stanza, very simple but full:

"Give, says the little stream,
Give away, give away;
Give, says the little stream,
As it hurries down the hill.
I am small, I know,
But wherever I go,
The fields grow greener still."

How many of us, as we make our way through life, give ourselves so as to make the world more cheerful and better?

Welcome, 1891; may we all at your close be worthy of crowns.

The winter term is greatly encouraging. A nice increase of students over the fall term, and the work moving along with brightest promises. Send your boys and girls.

BYRON R. LONG,
Ag't Educational Board Antioch College.

OVER THE RANGE.

I boarded the great Pacific railway train on the 27th ult., at St. Joseph, Missouri; crossing the Missouri River, we entered into Kansas, passed through Troy and Horton, and came by a northwest course to Labette and on to Pawnee City, Nebraska, thence westward to Beatrice and Fairbury, both thriving cities of considerable importance; from here we came a southwest course to Smith Center, Phillipsburg, and Nortonville, Kansas, all thriving towns, and then for about two hundred miles to the western line of Kansas. Nothing, seemingly, but a barren waste of prairie lands greet the eye, except now and then a small station and farms, with almost a total failure of crops. The state will never do justice by her citizens until she appropriates about $300,000 for the relief of her western sufferers. Many thousands are leaving, going to Missouri and other states, penniless, objects of pity. The effects of the failure in crops will be felt for many years to come. Home-seekers should stay away from this part of the state unless they have plenty of money. Then we enter Colorado, and for about two hundred miles we see a waste country similar to that of western Kansas. In this space of country, about four hundred miles in extent from east to west, suffering has been great, and the failure has extended from southwest Kansas to six or seven counties in South Dakota, embracing all of western Nebraska, about four hundred miles in width and eight hundred in length. Could these vast plains be properly irrigated they would raise enough to support a million people. The next city of importance was Colorado Springs, a fine resort. Here many wealthy people have located. I was informed that there were twenty-five millionaires there. It is a very moral place; not one saloon is allowed there. For sixty or seventy miles before we reached the city we could see that great Colorado wonder—Pike's Peak. Seemingly it would be but a few minutes' run for the train to reach it, but the locomotive puffed on for more than two hours before we came near the base of the peak. From Colorado Springs our train wended its way to Pueblo City, about forty-five miles. The city lies on both sides of the Arkansas River, shows a wonderful growth in prosperity, and is very wealthy. Here are six or eight smelting machines, and it might properly be called a mining city. The union depot is a magnificent structure, made out of the best building stone of the world.

Here we boarded the D. & R. G. train at 1:35 P. M. on the 28th and wended our way up the Arkansas River to Florence City. This is an oil city, with some two hundred derricks at work pumping oil with which a great portion of the western country is supplied. The next place is Canyon City, a wonderful place of thrift. Our train is soon winding its way up through the great wonder of the world—the Royal Gorge—the river being in many places so narrow we could jump across it, and on either side the rocky peaks rise in height hundreds of feet. No one can conceive the wonders of the natural scenery here. The grade of this road is 25 per cent. Two large engines are attached, and the train moves onward and upward until we come to Leadville, 10,247 feet above the level of the sea. This is the main trading place for hundreds of miles. It is about one hundred and fifty miles from Pueblo, and might be properly called rum station or gambler's heights. A few miles further on we begin to descend on the western slope, striking the head waters of Eagle River, going with rapid speed, stopping at many little stations on the way. Here we rest, about eighty miles from Leadville, and at about 8,000 or 9,000 feet elevation in the midst of mountains projecting heavenward. From these the finest and purest waters of earth are gulching forth for man and beast. To give an adequate description of these mountains would be impossible. For hundreds of miles in circumference may be seen these craggy mountains, in many instances stratas of rock of many colors lying edgewise inclining up the streams. These vast mountain sceneries puzzle the most scientific geologists of the world. As to Christianity and the true God but very little is known here. Gold and silver are the gods of this people. There are some professors and even some ministers who mix up their service in drinking, dancing, and playing cards, etc. Satan has a stronghold on the people here. Talk about holding divine service and many will look wild and sneer at the idea. As opportunity presents I am preaching privately to individuals, and am seeking opportunities to give public religious instruction. The D. & R. G. Railway Company is to be commended for the enterprise and zeal in pushing a railroad through such a country as this. By this means untold millions of mineral wealth will be developed. The valleys are small here, but very productive when irrigated or plenty of rain falls.

While meditating upon the great Builder of all things my mind led me up into the mountains, and on New Year's day I started out to climb the rugged mountains. After ascending a mile or so I kneeled down under the shadow of a projecting rock and renewed my covenant with God and his Son, asking his renewed strength, after which I continued my ascent up to a loftier peak, some two or three miles, where we communed again with God and his Son.

Returning home, I was requested to go some twenty miles to preach. I shall embrace the opportunity at the earliest convenience. I am somewhat acquainted with a pioneer life, and believe that I can, by the help of the Lord, do them good. But I want to say to any that may think of coming to this country not to be in a hurry about it. Living is high here. Common laborers get $2 a day, and many places scarce at that. But look at the prices of living: Potatoes, three to five cents per pound, but the best I ever ate; eggs, 40 to 50 cents per dozen; butter, 40 to 50 cents per pound; onions, 12½ cents per pound; bacon, 14 to 16 cents per pound; hams, 16 to 18 cents per pound; fresh pork, 12 to 15 cents per pound; chickens, 20 to 25 cents per pound; milk, 30 cents per gallon; flour, $3 50 to $3 75. Many professional men and skillful engineers receive from $75 to $125 per month, and but few save anything at that. Many mines are opened here, but the poor have no chance. The rich loan money on all rich mines and reap the profits by closing on the rich placers and other mines. Pneumonia and rheumatism are common, but ague is unknown. Men with families should stay away.

WM. R. ADAMS.

U. C. COLLEGE NOTES.

School opens after the holiday vacation with renewed zeal on the part of all. Several new students are with us to take up the work of the new year. Truly the prospects of the coming year are bright. May God speed the time when more of our young people shall see the necessity of a thorough Christian education, and avail themselves of the splendid opportunities which they may have.

Rev. R. L. Amber, during vacation, assisted Bro. Carmine in a protracted meeting at Newton, Ill. He reports a good meeting, with twenty accessions to the church.

Rev. J. M. Brown, who recently held a revival at Bethsaida, assisted by Revs. Linsy and A. H. Bennett, reports a successful meeting, a general spiritual awakening in the church, and a number of souls brought to a knowledge of Christ.

Rev. W. G. Voliva preached at the Christian

Church near Farmersburg last Sabbath, filling the appointment of Rev. Powell.

This being the Week of Prayer, all are uniting to make it not only a time of spiritual growth in the churches here, but the beginning of a revival effort to lead many unsaved souls to Christ.

BEREAN CORRESPONDENT.

Merom, Ind., January 7, 1891.

NEW COURSES IN THE CORRESPONDENCE COLLEGE.

We are now able to announce the opening of two new, and, in our view, very valuable courses of study.

The first of these is a complete course of Bible study covering the New Testament. In thirty-two lessons each book of the New Testament is examined in its date, authorship, incidents, and general teaching. The course is invaluable for the minister, or the Sunday-school superintendent, or Sunday-school teacher.

A second new course is one on science and religion, in which the whole ground in debate, the origin of man, Darwinianism, the problems of knowledge, being, and duty are thoroughly traversed. We regard this, in consideration of the interest of the subject and the freshness of treatment, as one of the most valuable of the studies offered in our theological department.

A new class is also just forming for beginners in Latin, which those who desire to take this study should lose no time in entering.

Beside these, the other courses now being pursued by our pupils are New Testament Greek, Ecclesiastical History, Evidences of Christianity, and Homiletics or the Art of Preaching.

We are happy to greet all new students, or to furnish information as to our work to all who inquire. MARTYN SUMMERBELL, Pres't.

Lewiston, Me.

Sunday School Department

BY J. F. BURNETT.

The object of Sunday-school teaching is more than to build up an organization that may have the prestige of numbers, or be able to give splendid exhibitions when occasion demands. It should be the imparting of truth to immortal souls, the feeding of the minds on heavenly manna, the carrying of the water of life to thirsty lives. It is the bringing of the soul into a sweet submission to God's will, a loving relationship with all that is pure and noble. A gentleman once proposed to co-operate with Robert Falconer in his work of elevating the lower classes, and received this reply: "I have relations with individuals only, none with classes." In many schools the teacher has to do only with classes and nothing with individuals. The individual life of the scholar must be touched with the personal love and interest of the teacher. "He brought him to Jesus," should be the record of every teacher's life. To reach his heart and help him break the power of sin is the best work of a teacher for the scholar, and when the shackles are broken and clanking chains are felt no more by the scholar, then to lead the heart outward and upward unto the sweet experiences of a Christian life and into the likeness of the Son of God should be the desire of every one thus engaged.

To accomplish the work indicated much must be done outside of the regular school hours. The teacher must not only meet the scholar in the school but in the home, and become interested in the things that touch his every-day life, and make him realize that to be a teacher is more than to hear a class recite so many minutes on Sabbath morning. The scholar's acquaintance can be made in the school, his good will secured there. But the hurry and bustle of recitation offers few or no opportunities for getting into the heart the truths that are to purify his thoughts, warm his heart, and ennoble his life. The work of Sunday's teaching is little more than the foundation for a great work to be done for the soul of the scholar. Every teacher who would accomplish the real mission of his work and be instrumental in preparing the heart and life for the habitation of God must at some time, outside the brief time devoted to the lesson, do what Falconer is represented as doing among the poor of London; namely, have relations with individuals, and upon those individuals press home the duties growing out of the reception of the truths of God's Word as taught in the Sunday-school. The candle gives no light, the coal produces no heat, only as they consume themselves. So it is with the teacher. He can only let his light shine and the warmth of his life be felt in proportion as he gives himself for the salvation of others. The grandest power in existence to-day is a willing personality, pouring out the life, the love, for the children of men. The Teacher "who came from God" "came not to be ministered unto but to minister;" came not to be sought but to seek; not to find life but to give it; not to say so many words or occupy so many minutes but to fill the life with himself, and to point it upward to a high and holy way.

In giving the child its first lesson in walking we do not teach it the physiological law of walking, but seek to develop power and confidence.

Christianity is not a divine science but a *divine life*, and we should teach the soul not so many terms and expressions often born of men rather than of God, but seek to develop strength and confidence, and teach it to lean upon the divine statutes and to be governed by the law of heaven.

A young girl took a class of boys in a school located in a town of five thousand inhabitants where were forty liquor saloons. She was the hearty, sympathetic, personal friend of each boy. She soon won their confidence and respect, and became their daily counselor. Days of trial came—days when, learning to smoke and drink, they thought themselves too old for Sunday-school. "I had," said she, "a dreadful time with them for four years, but I could not and would not let them go; I followed them day after day. As soon as a boy was absent I went after him. They were wide awake and active, but I tried to keep along with them. It required a great deal of time. There have been weeks in succession when I have been out every evening looking for my boys. I thought it would pay, and it did. Six remained, and I have no more difficulty in keeping them in school. The others have moved away, but I hear from them. All but two are Christians, and they are men of principle." Thus a frail young woman led many to Christ. She possessed the essential qualifications of a teacher: 1. A steadfast faith in God; 2. An earnest purpose; 3. An ardent love for souls; 4. A patient perseverance.

Tholuck, when asked the secret of his success in winning souls, replied, "By seeking and following."

The Querist's Corner.

QUESTION 6. In what sense did God *hate* Esau? Rom. 9: 13.

ANSWER. In no sense as we understand the word hate. In the Scripture, and in this passage, both *love* and *hate* are used hyperbolically. Leah was loved less than Rachel, though it is said, "The Lord saw that Leah was *hated*." Luke 14: 26 is another case in point, where *hate* simply means less love. In the case of Jacob and Esau God was to make choice. His promise of the Messiah was to Abraham. Isaac was the chosen progenitor. When it came to the children of Isaac, Jacob was chosen. Esau was not in the line of the promise. He drops out. He was much to his father—he was nothing to God's plan. It could be said as a matter of choice, "Esau have I rejected." Not because he was inherently bad, that did not decide the choice, and Jacob was no better than his brother, but only one could be chosen, and God chose Jacob, dropping Esau out of account.

QUESTION 7. In what sense did God harden Pharaoh's heart? Ex. 9: 12.

ANSWER. By so suspending or withdrawing any positive influence upon him as to permit him to strengthen himself against the divine judgments so as to resist them. God could at the first, and did at the last, make his judgments so terrible that Pharaoh relented his resistance to them and let Israel go.

QUESTION 8. What was that *beginning* in which God created the heaven and the earth? Gen. 1: 1.

ANSWER. The *beginning* was the starting point of the development or creation of the earth. There was a point when the material of this earth did not exist, and there was a point when it began to exist, and following that point developed into its present perfection. The *beginning* does not necessarily include the sun and other planets of our solar system, but perhaps does include the moon. By heaven is perhaps meant the earth's atmosphere.

MANTO.

Quadrennial Department.

The American Christian Convention, Rev. D. A. Long, D. D., President, Rev. J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. By the action of the Convention the Secretary is made the GENERAL AGENT.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

MINISTERIAL BUREAU.—*Without extra expense to the churches or ministers, on application to the Secretary, lists of churches desiring pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.*

Receipts of the American Christian Convention for the Week Ending January 1-4, 1891.

Date.		Donor, Church, or Sender.	Amount.	Purpose.
1891.				
Jan.	1	Elwood C. Harris	$25 00	Foreign Missions
	"	" "	5 00	For Secretary.
	"	Higginsport, Ohio	3 70	A. C. C.
	"	Rye, N. H	3 00	"
	"	North Hampton, N. H	2 00	"
	"	Providence, R. I. (Broad St.)	10 00	"
	"	Spencerville, Ohio	1 25	"
	"	Spring Hill, Ind	1 00	"
	"	Olive Chapel, St. Joseph Co., Ind	3 00	"
	"	North Grove, Ill	3 00	"
	"	Servia, Ind	2 05	"
	2	Bethsaida, Ind.. including $1 of Sandy Creek	6 10	"
	"	Rev. Geo. S. Warren	50	"
	"	E. Allen	1 00	"
	"	E. M. Allen	2 00	"
	"	Lerado, Kan	84	Foreign Missions
	"	Pleasant Hill, Kan. (Kan. S.)	17	"
	"	Franklin, N. H	7 17	A. C. C.
	"	" " S. S	2 29	"
	"	A Friend	1 00	"
	"	Rev. Thomas Linscott	20	"
	"	Grassy, Point, Ohio	1 10	"
	"	Henry, Ill	1 00	"
	"	Drakestown, Pa	2 00	"
	"	Phillipsburg, Ohio	1 60	Foreign Missions
	"	" "	1 40	A. C. C.
	"	New Bedf'd, Mass., Middle St.	10 0	"
	"	Camp Creek, Wis	1 05	"
	3	Mrs. Carrie E. Long, for Woman's Board of Home Missions	47 73	Home Missions.
	"	Irvington, N. J	5 25	A. C. C.
	"	New Liberty, Ind. (Ind. S.)	10 00	Foreign Missions
	"	Shermanville, Kan. Edson, Kan. Pleasant Valley, Kan.	1 00	"
	"	Shermanville, Edson, and Pleasant Valley, Kan	1 00	A. C. C.
	"	Carversville, Pa	2 00	"
	4	Fairview, N. J	3 00	For Secy's Office.
	"	Philadelphia, Pa., Mt. Zion	3 12	A. C. C.

I have this January 5, 1891, sent to Hon. F. A. Palmer, treasurer of the Convention, the sum of $171.60, to be credited to the purposes named above.

To Home Missions	347 73
" Foreign Missions	39 61
" American Christian Convention	77 26
" Secretary	5 00
" Secretary's Office	3 00-$171 60

This is the Convention period.

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris Street, Philadelphia, Pa.

A New Plan—Suggested.

I have just answered a letter from a brother who sees a better way to do the things we are undertaking, his letter containing this passage near the close:

"Now, dear Bro. Summerbell, if you will just hold back your appeals from the field of our conference, we will assure you that you shall have much more money from us than you are receiving now. Just send the appeals to the conference instead of the churches, and we will pay you so much yearly out of the conference fund. Our conference is just over," etc.

To this communication I have replied in a letter from which I take the following extracts:

December 2, 1890.

Dear Brother,—Your letter of November 25th was received, and I read it with great care and have thought much about it since. Your suggestion, that the Convention should change its plans and not issue calls to the churches, in the case of the —— Conference, but to the conference itself, is something that I consider with all the weight that is due to the suggestion; but the more I think of it the less prudent it seems to me to be. Now, suppose that the New England people should send to us to change the plans with reference to their lo-

cality, and the Indiana people with reference to their locality, and so on. Suppose that the Convention pursues one system for one section, and another system for another section, where will our *system* be? Will that be *any* system? You say, "I think one of the great needs among us is system;" but, my dear brother, the system that the Convention is following is the system that was adopted by the Convention at New Bedford, where there were representatives from the larger part of our country; and it is the system which was again renewed, improved, at Marion, Indiana, and at that place there was not a voice lifted up against it. The churches, east and west, are falling into the line, and we are getting to moving together.

You inform me that you would be able to write better if you knew how much your conference has contributed. I can assure you that it is not much, although what has been contributed has been thankfully received; but I do not see how I can have, as you say, "much more money from" you if I hold back my appeals, from the fact that you say that *your conference assessments are as much as your people can pay;* and surely your conference does not have any money over and above what it needs for its own use now. You have not been assessing for the benefit of the Convention, you know. * * * * * * * * *

Now, my dear brother, will you not reconsider the idea of suggesting a change with reference to your people, so that you may conform, as other conferences and as other churches do, to the plans adopted by the general representative body? At the meeting at Marion, when the Convention was considering the date for the foreign mission collection, the New York Eastern Conference announced that the second Sunday in September was the date for a certain collection of their *own* in all their churches; but the Convention adopted the second Sunday in September for the collection everywhere for foreign missions. Then, what did the New York Eastern Conference do? They held a meeting of their own executive board, and voted to change the date of their collection so that they could agree with the date of the Convention collection for foreign missions; that is, they changed *their* plans to fall into line with *the general body*, without doubt producing inconvenience to themselves; for they recognized the fact that it is impossible for us to pursue a line in one place that is different from the line of procedure in another place, *and yet have system.*

I wish that you would consider the subject again, and write me about it, and see if we can not get light upon it that will enable us to work altogether for good.

I do not believe so much in an idealistic theory, adapted to an army already compact and well organized, but I do insist vehemently on laboring to carry out a few simple and easily understood . . . *acts*, that can be done readily by all our brotherhood, east and west, north and south. I am confident that if we can not carry out these resolutions, thoroughly understood by all and enthusiastically adopted, and now in constantly increasing operation, we can neither carry out a complicated system, nor one that requires a peremptory or arbitrary exercise of power which is contrary to the spirit of liberty.

I am confident that this accords with the Gospel plan, in which we find that things (that are *good*) *live* and *grow*. This is organization; and this only.

Let me not be misunderstood, however, as being opposed to theories; not at all. It is largely by theories that we learn. But I am opposed to any theory or plan, good or bad in appearance, that is laid, like a stumbling-block, in the path of action. Action, DOING, must not be checked. Jesus went about "doing good." Respectfully,

J. J. SUMMERBELL, Sec'y A. C. C.

Even if the plan proposed by our brother were adopted by the Convention it could not operate in the aggregate as well as the plan which we are now following; for now we are drawing the churches together; whereas in the operation of the plan suggested many conferences would take no interest in the Convention methods, and we would lose the opportunity to educate their churches, and it could not be as well for them locally; they would drift away and die.

Let us dig about the vine already planted and prune it; and let us not cut it down to plant another.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

Live Churches in Iowa.

Judging from replies to the calls of the American Christian Convention, or other indications, we consider the following churches in Iowa alive:

CHURCH.	PASTOR.
Antioch, Jefferson County	E. W. Sage and S. H. Burnett
Antioch, Jones County	Nathan Potter
Barnes City, Wahaska County	Mrs. Melissa Terrell
Bethel, Marshall County	Mrs. J. M. Jones
Bethlehem	F. M. Mahurin
Clemons Grove, Marshall County	D. Helfinstine
Collins, Story County	
Ebenezer	G. B. Phillips
Edna Grove, Cass County	Z. M. Wright
Fairview, Guthrie County	Z. M. Wright
Fairview, Poweshiek County	W. C. Smith
Forest Home, Poweshiek County	Melissa Terrell
Glenwood, Iowa County	J. W. Piper
Greencastle	D. W. Shaklee
Griswold	Z. M. Wright
Hill of Zion, Adair County	John Reed
Hopeville, Clark County	
Hopewell, Keokuk County	S. H. Burnett
Le Grand, Marshall County	D. M. Helfinstine
Liberty School House, Audubon County	Rev. Isaac Johnson
Linden, Dallas County	A. C. Burnham
Louck's Grove, Adair County	J. B McGinnis
Lowery School House	David Shaklee
Lynnville, Jasper County	Melissa Terrell
Moscow, Muscatine County	
Mt. Vernon, Ringgold County	A. R. Creger
Mt. Zion, Decatur County	A. R. Creger
Nashville, Lee County	W B. Golden
North River, Warren County	Joseph O. Elwell
Oak Grove, Johnson County	J. O'Laughlin
Oakland, Louisa County	S. H. Burnett
Osceola, Clark County	J. L. Towner
Palestine	J. O'Laughlin
Panther Creek Valley	M. S. Jessup
Pleasant Hill	J. Furnas
Pleasant Hill, Dallas County	J. O. Elwell
Pleasant Hill, Page County	
Pleasant Ridge, Union County	A. R. Creger
Pleasant Valley, Union County	A. R. Creger
Sandusky, Lee County	D. M. Helfinstine
Shiloh	G. B. Phillips
Sugar Creek, Tama County	Wm. Stewart
Taylor	Isaac Johnson
Thayer (1st), Union County	J. L. Towner
Timber Creek, Marshall County	
Truro, Madison County	J. L. Towner
Valley	Z. M. Wright
Winterset (1st), Madison County	W. B. Golden
Zion	E. W. Sage

J. J. SUMMERBELL, Sec'y A. C. C.

A GRAIN OF SENSE.

The day for eulogizing the division of the Church of Christ into "denominations" has gone by Thoughtful and earnest Christians are coming more and more to recognize and mourn over it as evil in its origin and its results. We get the most vivid impression of the evil when we lay aside all abstract theories and look at the concrete facts as they exist before our eyes. We can not embrace the Christian world in our view; but we can consider a part as the type of the whole.

Here is a town, not a hundred miles from any of us, consisting of a thousand inhabitants, or about two hundred families—just enough to make one parish or pastoral charge—able to sustain the ordinances of the Gospel for itself, and to contribute to the evangelizing of the world; but instead of one self-supporting church, this town has five sickly organizations, two or three of which are sustained by some missionary board. One of these churches has a steeple surmounted with the cross, the common symbol of Christianity; the others, if they have steeples at all, have crowned them with a weathercock. All these churches claim to be Christian; but they all bear denominational names, and each is a rival of the others.

Now, the evil of this state of things does not consist only nor chiefly in its waste of Christian resources; but the chief evil is its demoralizing effect upon religious experience and Christian character. It narrows men's souls by concentrating on a sect the sympathies and affections which ought to expand upon the whole body of Christ; and this effect is the most shriveling when men succeed in deluding themselves into the belief that their sect is the body of Christ. It creates false tests and standards of personal piety.—*Dr. H. J. Van Dyke, in Church Review.*

—The address of J. F. Ullery, treasurer of Franklinton School, is Franklinton, N. C.

THAT IOWA DEDICATION, ETC.

My wife and I left Winterset for Griswold December 26, 1890, *via* Des Moines. At the depot we met Bro. Wright (pastor of the church in Griswold) who conducted us to the home of Mr. Gifford, a genial old gentleman who had been brought up among the Society of Friends. Here we found comfortable quarters during our stay. At 7:30 we went to the new church and preached. Saturday at 11 A. M. the building committee met at the church, and from them we obtained the figures which would indicate the amount of labor to be performed upon the morrow.

We met again in the evening for religious service, and a rush of people came and filled the church to overflowing. I did the best I could to interest them, and it must have been a success for, notwithstanding there were seventy chairs brought in on Sunday morning, there were scores that could not get in at all. Many were standing and sitting in carriages around the church. I preached them a sermon from Psalm 122: 6-8: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." At the close of the sermon I told them we wanted to dedicate that house to God and present it to the trustees of the Christian Church of Griswold free from debt, and in order to do this we must raise $400 that very day, and before leaving the house. The church clerk (Bro. Walters) took his place, and a little after two o'clock we found we had raised more than $400. We then, according to the form laid down in "Special Services," dedicated the house to God and presented it to the trustees of the Christian Church of Griswold and their successors in office.

Just here I want to say a few words and underline them for special reasons. Our right to the name Christian has been disputed at every step here in this state by another denomination that has claimed many of our members and done us much damage in many ways, and we have been forced, as a people, to take the defensive with FIRMNESS and WILL. We are not on the warpath, but we do not like to be confounded with a people who deny the foundation principles and spirit of our holy religion. We are the only religious denomination in the State of Iowa that can legally deed property to the Christian Church, and the sooner we make this matter clear and beyond a doubt, the sooner we will stand in a thousand-fold better light before the people of this state and of the world.

The new church in Griswold is dedicated to God and named the "Christian Church of Griswold." It is a neat structure, and is so planned inside as to get the benefit of every foot of room. The entire arrangement and furnishing are charming. Our Southwestern Iowa Conference holds its next session in this church.

We succeeded in raising (collection and all) $427 84, which will enable them to have a bell and organ, and everything equipped for church services. We are thoroughly in earnest here in this state, and do not intend to let an opportunity pass unnoticed; and so, as we considered the condition of the audience on Sunday evening, we thought it best to preach on the "Mission and Principles of the Christian Church," and then invite people to unite with us, and we received five into the church and still there are more to follow. Sister Maggie Wallace, of our conference, will be requested to come to Griswold and go on with a protracted meeting.

I had to return to Winterset and continue the good work there. You will hear from the Christians of Iowa nothing but encouraging reports, for we have a grand field to cultivate that can not fail to produce an abundant harvest for God and the church. It takes hard work and consecrated lives to bring about these blessed results, but we are enlisted for life and we will camp on the field. We have several grand and inestimable encouragements, some of which I wish to mention: 1. We have Christ as our only Leader and Head of the Church. 2 Those grand men we met at the American Christian Convention, whose lives are hid with Christ in God; their faces are a guarantee of success. 3. With the HERALD OF GOSPEL LIBERTY, managed by such men, to go before us and prepare the way, and to follow after us and instruct the people, there

is no probability of failure. 4. We come nearer home and say, without a blush, that with Le Grand College and its present faculty and managers to back us up, and fit young men for the field, we can take Iowa for God and the Christian Church.

Brethren of Iowa, let me say something in your ears, and may God grant that it may sink deep into your hearts. There are at least three things we must do with all our might, and let us touch elbows all along the line and go to work: 1. Push our grand old HERALD into every Christian home and beyond that home. 2. Make all our collections for general purposes large this year. 3. Stand by Le Grand College and its faculty with gifts that will place it away above debt and embarrassment, and make it an honor to our loved church in Iowa.

Let us every one enter the harvest-field for God. If you can not swing the cradle, perhaps you can rake and bind; if you can not rake and bind, perhaps you can carry the sheaves together; if you can not carry the sheaves, perhaps you can carry a pitcher of water to refresh the workers; if you can not do either of these, you can certainly watch the gate and keep the devil out of the field. May God help us to go to work with a will, and each do something to bring about the grand oncoming day of VICTORY. W. B. GOLDEN.

THE NEED OF FRANKLINTON.

In my judgment the need of Franklinton at the present time is simply maintenance. There is no use being swept along by the appeals of our sympathies, and neglecting or forgetting that the maintenance of the work, for the most part, depends upon the voluntary contributions of the people. At this time means for the support of the school are imperatively needed. I deprecate sentiment to the loss of maintenance. There is no limit to the amount of means that could be spent upon the colored people in helping them in their school education, but there is a very narrow limit to the possibilities of our own people in that direction. I hope the friends of the colored people, both individuals and churches, will at once, or at the earliest time possible, send money to Bro. Ullery for general expenses. There will be a serious deficiency unless there is a very special interest in that direction. I know whereof I speak. Those who have contributed annually, will you not please repeat your contribution? Those who have subscribed, will you not please pay your subscription? Some subscriptions made in 1889 are yet unpaid. Are there not some who will give one hundred, or fifty, or twenty-five dollars to this work? It is well invested money. I do not regret anything I have done in that work—it pays well.

Bro. Ullery ought to receive not less than six hundred dollars for general expenses by May 1st next. Shall he have it, or shall his supplies fail? Answer, Christians, quickly, and in the right way.

CHARLES A. BECK.

Greenville, Ohio.

REFLECTIONS.

I am still an invalid; not got home yet; am slowly gaining strength; hemorrhages stopped, but valvular trouble of the heart is chronic and will not yield to treatment, the result of malarial poisoning while in the service of my country. I want to say to my many friends that their interest in my welfare is duly appreciated. They have my hearty thanks for their sympathy in my affliction, and my prayer is still for their prosperity.

I have served my generation to the best of my ability for nearly half a century, and am not ashamed of my record. I have never claimed perfection; have made many mistakes, but have tried to "love mercy, deal justly, and walk humbly before God." I have been "a prophet in my own country and among my own kinsfolk," and expect my career to end in the community where it began.

I am glad to feel that I have enemies enough to exonerate me from the "woe" pronounced against those of whom all men speak well. Hope they may rise so far above their prejudices as to give due credit to virtue and throw the mantle of charity over the foibles of their fellow-men as they expect mercy to be shown to them. If my work is done, I shall rest; if not, when my strength is restored I shall finish it.

My chief consolation now is to reflect that I have devoted my time, energies, and almost my life to the interests of the dear Master's cause, and that hundreds have been persuaded to seek the higher life through my humble agency. They will be stars in my crown of rejoicing.

Sweet is the hope of a blissful immortality, and yet there are ties that must be severed with regretful feelings. How dear at parting are those whose fellowship has been so sweet on earth! May the Master speedily raise up and "send forth more laborers into his harvest," for truly "the harvest is great, but the laborers are few." May the falling mantles of the veterans, as they are discharged one by one, be caught up by young men and strong, who shall prove themselves more worthy and more successful until Christianity is universally triumphant and the millennium inaugurated.

B. A. COOPER.

Everett, Pa.

Our Home Department.

Money at Interest.

"Good morning, Mr. Brown."

"Morning, sir."

"I see you are busy; I'll not take your time, but tell you my errand at once. I called to see if you wanted a good chance to invest a little money."

"Ah! where, sir?" said Mr. Brown, his face lighting up wonderfully.

"It is a first-class investment, Mr. Brown."

"Pay good interest?"

"The best."

"More than six per cent?"

"I wouldn't take ten per cent for my stock in that company."

"How you talk, Prof. Hood."

"Yes, Mr. Brown. It's paid me more than any money I ever invested in my life. I only wish I had plenty of my own to use. I shouldn't give you the chance, you may be sure."

"Indeed, neighbor Hood! Well, to tell the truth, I have a little money on hand that might be earning something. Just got my dividends from the bank. Is it better than our national banks?"

"Much better. You and I know from a sad experience that bank cashiers and presidents are not all honest. I believe you have a little money in Canada?"

"Yes, I have. The rascal! He's living high on my hard-earned dollars, but he'll get come up with one of these days; see if he doesn't."

"But this is a better investment than a bank, neighbor Brown."

"Is it a railroad? Guess, though, you're no more in favor of railroads than I am, since the Northern Pacific?"

"No, it's no Northern Pacific scheme, or sham telephone stock."

"Mines?"

"No."

"City or government bonds?"

"No, sir."

"Well, I thought being a Yankee I could guess, but I guess I shall have to give it up. Is it a first-class mortgage?"

"Good as a first mortgage."

"Prof. Hood, you make me curious. I'm aching to invest my greenbacks."

"Hope you'll be all the more zealous when you know what it is. Sit down here and let me tell my story. You know widow Hyde's son?"

"Know him? Yes. He doesn't want to borrow money?"

"Indeed he does, or I do for him."

"How much?"

"Only about $100 or so now; more perhaps by and by."

"But he can't give security. He hasn't got a red cent."

"That's the reason he wants some."

"What business is he going into?"

"He's going to college."

"Pshaw! he won't go on my money."

"Why not?"

"It's all nonsense, young folks putting on airs, and thinking they know more than their fathers did."

"They need to know more than their fathers, Mr. Brown. The times demand it. Walter is a quick scholar, has a very good mind. He is determined to have an education. He will make a first-class teacher, lawyer, or even minister, if it should be his duty. He is not strong enough for a farmer, or blacksmith, or carpenter. He is nearly ready for college. He wants to pay his own way, but his father has lately died, you know, and his mother needs all there is and more too."

"Let him earn it then, I say."

"He is teaching now, and in time can earn enough, but if he goes to college, he can earn much more very soon. College boys are in demand for high school teachers. Now, neighbor Brown, I do want you to invest a hundred dollars or so in him."

"Pooh! You're a fraud, Prof. Hood. You promised me a good investment."

"It will be, Mr. Brown. I'm sure it will. If he lives, he'll be a noble man and—"

"And where's my interest? and my principal too?"

"He'll pay both one of these days, if he lives. It will be the best interest you ever got, the satisfaction of helping a young man make something of himself."

"Pooh! Pooh!"

"It will, indeed. I've tried it. I helped one young man twenty years ago; now he is a distinguished lawyer in Colorado. I lent two hundred dollars to another, to pay when he could. A few years after he paid principal and interest and one hundred dollars more for some other boy who needed it. A letter from another that I have in my hand reads thus:

'You gave me a lift just when I most needed it. Everybody, even my own family, discouraged me. I should never had gone to college or got a good education anywhere if you had not opened your heart and your purse. I never could have been half as useful in any other sphere as in the one I now occupy. God bless you.'

"He is a minister in a Western city. I could tell you of many similar investments I have made, neighbor Brown, but modesty forbids. These boys are my investments. These men, these noble men, are my interest, my dividends. They pay well. Try it—will you?"

"So you think your old neighbor is a fool, do you? Well, perhaps he is. I've half a mind to try it just for once, just to see if you tell the truth, you know. Send your young man along and I'll see what I can do."

* * * * * * *

Walter Hyde called at Mr. Brown's. When he came out, he had a new one hundred dollar note, and Mr. Brown had this:

"For value received I promise to pay James Brown or order one hundred dollars as soon as possible after I graduate. I promise not to smoke or drink while in college.

WALTER HYDE."

Soon after Mr. Brown was heard talking thus to himself:

"'A fool and his money are soon parted,' says the wise man, but it won't be worse than money carried to Canada, or sunk in a mine or burnt up, or rusted or moth eaten—where thieves break through—What's that I'm thinking of? Seems as though I'd heard something like it—where thieves do not break through nor steal—Oh! it comes to me now, a verse my mother taught me years ago. 'Lay up for yourself treasures in heaven, where neither moth nor rust can corrupt, and where thieves can not break through nor steal.'"

Did not Mr. Brown make a safe investment? Who wants to take stock in the same company?—*S. R. May, in The Advance.*

Women are not slow to comprehend. They're quick. They're alive, and yet it was a man who discovered the *one* remedy for their *peculiar* ailments. The man was Dr. Pierce.

The discovery was his "Favorite Prescription"—the boon to delicate women. Why go round "with one foot in the grave," suffering in silence—misunderstood—when there's a remedy at hand that isn't an experiment, but which is sold under the *guarantee* that if you are disappointed in any way in it, you can get your money back by applying to its makers.

We can hardly imagine a woman's not trying it. Possibly it may be true of one or two—but we doubt it. Women are ripe for it. They must have it. Think of a prescription and nine out of ten waiting for it. Carry the news to them!

The seat of sick headache is not in the brain. Regulate the stomach and you cure it. Dr. Pierce's Pellets are the Little Regulators.

Herald of Gospel Liberty.

J. P. WATSON, - - - - EDITOR.
MILLS HARROD, - - PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to MILLS HARROD, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, JANUARY 15, 1891.

All Pastors are authorized agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. Mills Harrod, Agent.

—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

—The address of J. G. Bishop, Secretary of Missions, is 127 Williams Street, Dayton, Ohio.

—A very pleasant session of the Mission Board was held in the editor's room the past week. Very many matters required consideration, and the board continued its labors for two days. Mission matters are becoming a first consideration with us as a people.

—The new church at Piqua, under Pastor Newhouse, is doing grandly. The one hundred and fifteen at organization have grown to one hundred and twenty-four, and the first general collection of this mission church was ten dollars. Rarely if ever did a Christian Church have brighter prospects before it.

—A capital course of study for Franklinton has been arranged by Prof. Ullery, and it must have a very happy effect upon the students. We predict large prosperity for the school if Bro. Ullery can be maintained at its head for a series of years. Let us see that he is generously supported. All pledges to the school should be paid at once.

—The Board of Trustees of the Christian Publishing Association meets in the editorial room of the Publishing House in this city to-morrow, the 18th. Heaven give them richest wisdom in their deliberations. It will probably prove the most important session of the board for many years. With our next issue we shall hope to speak definitely of the future of the House.

—A good brother regrets that the HERALD does not contain more temperance matter. Editorially we aim to have a paragraph each week on temperance, and articles on the question, not of a political bias, are ever welcome if properly prepared. No question is of greater present moment than that of temperance, and personally we have an intensely radical feeling upon the question.

—We have dropped during the past two weeks, under orders of the Convention, eighteen hundred and eight names from our mailing list. Of the number, two hundred have returned, and we shall hope for the restoration of many more names. We can not afford to reduce our list from six thousand three hundred to four thousand seven hundred. We ask our friends to work for the HERALD.

—It is not necessary nor right that our general Church collections should be so small. We know of a minister whose means are limited who gave ten dollars to the Foreign collection and the same sum to the Convention collection, while his church only gave half the sum each time with his help. And yet the church did better than usual, and felt to congratulate itself that it had done so well. Church-members can afford to be just as generous as are their ministers.

—We would direct special attention to the article of Bro. Martyn Summerbell, announcing the opening of two new classes to our clergy. Even those who can not find time to pursue a more general course would do well to take both of these. A sample lesson before us shows that every question is a window of light opening into the face of fact and truth. Consult with Bro. Summerbell and act wisely.

—The *Christian Messenger* is a monthly magazine published by the Missionary Society of the Erie (Pa.) Christian Conference at twenty-five cents per annum. Rev. M. Tyler, Erie, is editor, and the paper is really a magnificent thing. We extend Bro. Tyler our hand in heartiest congratulation. But why not devote it wholly to the mission-work and make it the general organ of all our mission interests? It is large enough to answer for all, and could probably be held at its present price.

—Very many of our Eastern readers will be pained to learn of the death of Mrs. Eliza S. Knapp, formerly of Stanfordville, N. Y., but late of Millbrook. She was the mother of Mrs. J. G. Bishop, of this city. Though unable to attend the burial, she rejoices that but a few months ago she shared the sweet companionship of her mother for a time. The good mothers should have cordial appreciation and most kindly attention while they tarry with us. All too soon they will sweep from us to the land within the gates.

—We felt particularly well pleased with the report of Secretary Bishop, last week, and intended saying so. The statement is in good order, while the condition of the treasury is hopeful. We shall never cease to watch our mission-work with devoted interest. Mrs. Bishop's call for monthly concerts for prayer was also to the point and should have hearty and universal adoption. If the Church will pray statedly for missions it will help them with a more generous hand. He who prays for mission-work will give toward its support.

SALVATION THE SUPREME END.

The farmer that would not save his harvest for which, through cold and heat, he has toiled, or the man that would not save the home of his family from the devouring flames, or the captain that would not save his ship from the storm above and the rocks below, would each be deemed unreasonable and inexcusable.

So also would the man be who would not guard his health against insidious and noxious elements, or would not preserve his physical life against the lurking foe in any form. To save that entrusted to us, or to secure against loss and ruin anything of value within our reach is the bounden obligation of all.

The work of rescue and protection is continually going on among men and on every hand. We battle against weeds and worms; winds, waters, lightnings; thieves, burglars, assassins; intemperance, gambling, prostitution. We seek to environ ourselves against every danger and all evils.

Self-protection is an instinctive inclination with animals and men, and God has armed the fish, insect, bird, beast, and man with natural weapons of defense, in addition to implanting the instant inclination to their use.

This principle of protection is seen in exercise everywhere and in all things—in the sheltering walls of the house; in the lock, key, bolts, and bars of our doors; in the fences about our houses and our lands; in the clothing we array ourselves in; in the means we adopt for our transportation; in the laws we enact; in our police appointments; in our armies, forts, and ships of war. Ten thousand protecting arms are environing walls to guard our interests and preserve health, comfort, and life.

And God acts on the same defensive and protective line. Physically he sends the showers to moisten the furrows; the winds to give circulation to the air; the lightnings to purify the atmosphere; the dews to refresh the earth; the ice and snow to mantle land, river, and lake, and the herbs of the field and forest to reinvigorate the man and bring back wasted health to the enervated.

Morally, his protecting arm is no less clearly outstretched, and defensive walls are no less surely built about the man and his home. The Bible is given as illumination, instruction, correction, and guide; the Spirit is sent to convict, console, enlighten, and refresh; prophets, apostles, and teachers are raised up to exhort, restrain, reform, counsel, and comfort; the Church is built as a fortress of defense, and as a center of co-operation against all antagonizing evils; Jesus comes among men in person, teaches as never man taught, performs works of confirmation and redeems men by his death from sin; while the angels, as a mighty host, keep guard over us, breathe benedictions upon us, and stand ready to bear us home at the Master's bidding.

To take away sin from the heart, heal the blighted soul, and redeem man from all the consequences of the fall, moved Jesus to undertake his mission to earth. Salvation for man was the prime object of his coming, and to save the world from moral death was the purpose of the Father in the gift of his only-begotten and well-beloved Son.

That man in sin or in his natural state is unsaved and exposed to the total and irremediable ruin of his soul, is so emphatically and frequently affirmed in the Word that to doubt the fact is to disregard the teachings of the Bible as of heavenly origin.

The sinner is represented as without God and hope in the world; as dead in trespasses and sins; as outside of God's family and without promise of seeing the kingdom of God; and as exposed to final rejection and expulsion from the felicities of the endless life.

And we know that the condition of the sinner, while weighted with condemnation and burdened with a sense of guilt, and without the comfortings of the Holy Spirit, is one of dejection, misery, and despair. Those felicities that enrapture the sainted spirit of the adopted son and daughter of God, are unknown to him. He lives not in the sweet expectations of the endless life, rejoices not in the delightful testimonies of the Spirit, and shares not in the ecstatic services of religion.

He realizes not the contrast between himself and the saint; can not imagine the sweetness of those services that bind him to God on the one hand and his sainted fellows on the other; fails to see wherein the regenerate man has advantages over himself of unspeakable measurement, and does not appreciate the whelming dangers that beset his way.

He can not save himself; his fellows can not redeem him from his peril; all earth and all heaven, under God the Father and Jesus Christ the Son, are powerless to redeem the man from his weight of sins, or even from the condemnation of a single sin. God could not save the man by men, nor by angels, and so there was no other name given under heaven and among men whereby he could be saved but the name of Jesus.

God made bare his own arm for man's redemption, laid help upon one that was mighty, anointed his Son with the Holy Ghost without measurement, and himself became the embodiment of that Son so that the apostle could say, "God was in Christ reconciling the world unto himself."

With man's fearful imperilment revealed in the Word and emphasized by the infinite effort of an Almighty arm for his redemption, coupled with the weightiest commission ever delivered to mortals and that from divine lips glorified even by death and resurrection, we can see no grave reason why the minister of Jesus Christ should not plead with his fellows in a yearning spirit in the fear of God, and with an awful sense of his responsibility before God.

Every other consideration with the minister of Jesus should sink into insignificance as he confronts, in his ministrations, a perishing world. To save the man, to inspire his heart with the present joys of a complete salvation, and to fill the soul of his hearer with the blissful anticipations of an immortality of glory—this should be the daily ambition of his life, the one single purpose of his soul.

MINISTERIAL MENTION.

L. B. THOMPSON, Coats, Sharp County, Arkansas would be glad to learn of any church or hear from any minister in adjoining counties of Arkansas or Missouri.

G. L. GRIFFITH, Columbus Grove, Ohio, has just closed a blessed meeting at Delphos with thirty accessions to the church. Few have richer success in special meetings than Bro. G.

B. MASON, Itley, Pa., has accepted a call from the Springboro and Beaver Center churches, and has entered on work. For the present his address will be unchanged. Drakestown, his old charge, now needs a supply.

W. A. GROSS, Springfield, Ohio, was completely surprised by his parishioners at Plattsburg, Sunday morning, January 4th, through the presentation of a fine gold-headed cane. We like to see our preachers caned in that style.

J. R. WRIGHT, Newton, Illinois, is holding special meetings with the Washington Grove (Ogle County, Illinois) Church. We wish him great success. We saw there many years ago a most wonderful work.

W. H. METZGER died Sunday morning, January 4th, at Horatio, Ohio, after an illness of five or six days from rheumatism of the heart. This is very sad news, and will bring sorrow to many. We extend sincere sympathy to the family in their sorrow.

A. G. MORTON, now residing with his daughter at Lubec, Maine, is eighty-seven years old. He this week renews his HERALD subscription for the sixty-seventh time, having taken it so long uninterruptedly. He is able to read it without spectacles, and enjoys it. Heaven bless our veteran brother.

I'LL TAKE WHAT FATHER TAKES.

"What will you take to drink?" asked the waiter of a young boy, who, for the first time, accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes." The answer reached his father's ears, and instantly the full responsibility of his position flashed upon him. If he had said, "I'll take ale," as he had always said before, his son would have taken it also, and *then?* And the father shuddered as the history of several young men who were once promising as his own boy, but had been ruined by drink, started up in solemn warning before him. Should his hopes also be blasted, and that opened-faced, noble boy become a burden and a curse, as they had become? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own boy safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he shall not have me to blame;" and then, in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water." And from that day to this strong drink has been banished from that man's table and from that man's home. The young boy, in this brief utterance, was really the representative of the generation to which he belongs. God has so decreed it, that a father is the highest authority in the world to his child. Who does not know that "my father said so" is the end of all controversy with the little ones around us? Who does not see the parent's tones, and gait, and manners reproduced continually in the children, whose natures are now "soft as wax to receive impressions, and rigid as marble to retain them," and who watch with quick and imitative eyes those who, to them, are God's vicegerents? Would that we could impress upon the fathers and mothers of this country the solemn fact that the future character of the children is being formed by them; that if they are trained up in the way they should go, when they are old they will not depart from it. If we teach them that strong drink is a good creature of God they will believe us; and when, depending upon our judgment and truth, they shall have taken it, and it shall have shown itself to be the devil's masterpiece, and have bitten, and crushed, and dragged them down to ruin, we may weep and pray as we please; the blame will be our own, and we must not accuse God or cast reflections upon the Gospel. We shall have sown to the flesh and of the flesh shall have reaped corruption. God will have visited the sins of the fathers upon the children. They only "took what their fathers took."

If, on the other hand, we banish the fiend when the children's young and trusting hearts are most open to our teaching, and tell them that wine is a mocker, that strong drink is raging, and warn them that no serpent is so dangerous, no adder so much to be dreaded, and be co-workers with an all-merciful and wise God, who, to preserve them from taking it, has sent them into the world with a loathing for its very taste, our children will believe us. They will grow up with their natural instinct fortified by our instruction and example. There will be a bridgeless gulf between them and the companions who are most likely to lead them into the ways of sin. They will be preserved from extravagance and waste. They will have no companions but those who walk in the ways of God, no employment for their spare time but that which is elevating and purifying, and when we pass to our reward they will rise up and call us blessed, for they "took what we took." B. O. H.

Franklinton, N. C.

SHOULD WE ENCOURAGE OUR MISSION WORK?

The subject of missions, when brought before the General Convention at Marion, Ind., last October, was the subject that aroused our feelings and stirred our sympathy. It appears, when we come to have a good knowledge of this work and to see what it has done in the past, that our interest should deepen and our hands be more willing to work and give. This work is heaven-ordained.

Jesus came not to call the righteous, but to bring light to those that dwell in darkness. He came to seek and to save the lost. Jesus came to his own people for the purpose of healing them and to bring them back into favor with God.

Was it not because he came with the true spirit of a missionary to warn, to enlighten, to bring back to God that they with their stubborn wills refused him as their leader? It appeared at the beginning as if it would only cover a small portion of the world—that the Jews were the only ones that should hear the good tidings of joy. But this was not the will of Jesus. Of course he meant for the work to begin in the home field. The purpose was, no doubt, to make disciples at home, that they might go out in the border land, and so, pushing outward and onward, bring the world to one Shepherd and one fold. But did not Jesus command the seventy not to enter into any of the cities of the Samaritans? Is this not sufficient to prove to us that it is our *only duty* to labor for the ones at home? Yes, Jesus gave this command first, but was it not for the purpose of making the home field strong, that they might be equipped for the larger field—the foreign work? But after the enduement they were commanded to go to all nations and to make disciples of them. "And he said unto them, Go ye into all the world and preach the Gospel to every creature." Mark 16: 15. It is surely our duty to encourage this work not only with our words, but with our means Our whole work is really a missionary work. It is the making of disciples, the saving of souls, and the bringing from darkness to light and liberty. We need more means for this work. "How can they preach except they be sent?" If the four general collections be taken in *all* the churches with the Spirit's help WE WILL SUCCEED, the work will move forward, and the Church of our Lord and Savior Jesus Christ will be glorified.

Our missionaries in both home and foreign fields are doing a good work. Let us come to their aid ere the people perish. W. P. CHASE,

Sec'y Missions O. S. C. A.

Waverly, Ohio.

A TEMPERANCE LECTURE IN A PARAGRAPH.

Charles E. Barnes, in a recent issue of the *Detroit Free Press*, gives some interesting facts and figures pertaining to suicide. The following paragraph may not be without interest to the HERALD readers: "Only one minister was a *felo de se*, while twenty-one saloon keepers are reported. Probably the four hotel keepers were saloon keepers, so returned out of consideration for family feelings. The last state census gave 2,422 ministers and 3 894 saloon keepers and bartenders. The clergyman who suicided represents one to 2,422 and the saloon keepers one to each 115. The Michigan vital statistics for the past nineteen years show the average age of ministers to be 64.31 years and saloon keepers to be only 43 83 years. Here is a temperance lecture all in a paragraph." CYRUS MENDENHALL.

Orangeport, N. Y.

Book Notices.

THE PHRENOLOGICAL JOURNAL for January is replete with richest matter and finest illustration. It is equal to any journal published. $1.50 a year. Fowler & Wells Co., New York.

THE INDIANA SCHOOL JOURNAL for January is a good number. Its table of contents is unusually rich. Order sample copy if you wish best help in teaching. $1.50. Prof. W. A. Bell, Editor, Indianapolis, Indiana.

LITTELL'S LIVING AGE for January 10 h has papers from the Contemporary Review on "The Origin of the Common Law," Blackwood's Magazine on "Born of Hallowe'en," Nineteenth Century on "Constantinople Revisited," Blackwood's Magazine on "The Druses of the Holy Land," Temple Bar on "Stafford Northcote," MacMillan's Magazine on "My Professor of History," Gentleman's Magazine on "The Depravation of Words." $8 a year. Littell & Co., Boston, Mass.

THE QUARTERLY REVIEW OF THE UNITED BRETHREN IN CHRIST, No. 1, Volume II., presents a series of very fine articles. "The College and the University" is a rich paper by Prof. I. A. Loos; "Rights and Duties of the Laity," is discussed ably by Rev. C. J. Kephart; "Some American Problems," by Rev. J. H. Snyder; "Bible Natural History," by Prof. G. W. Bowman; and "Probation After Death," by Rev. Willis Palmer. The editoral matter is always excellent. $1.50 a year. U. B. Publishing House, Dayton, Ohio.

THE UNITARIAN for January has papers on "The Time School," "God and Man," "Japan's Present Dangers and Needs," "The Wisdom of Life," "In Love is Unity," "What Unitarians Believe," "To One Who Dislikes Evolution," "Mrs. General Booth," "The Progress of Religion," "The Basis of the Church of the Future," "The Liberal Christian Alliance," "Universal Religion," "Religious Honesty," "Soul Saving," "An English Country House," "In Darkest England," and as many more excellent papers. $1 a year; 10c. single copy. The Unitarian, Boston, Mass.

THE GOSPEL IN ALL LANDS for January is very rich, both in matter and in illustrations. While the magazine represents the M. E. Church, the body of the matter is of special interest to all readers. No magazine so completely opens the windows of the heathen world as does the "Gospel in All Lands" in our judgment. The letter and the picture need to go together for complete enlightenment of the mind. We advise all our societies especially to take the "Gospel in All Lands," even if they take other magazines. $1.50 a year; 15c. single copy. Order one. Gospel in All Lands, New York.

THE MISSIONARY REVIEW OF THE WORLD for January is equal to the best of all its issues. It has a rare table of contents: "Fallen Asleep—Rev. J. M. Sherwood;" "Livingstone and Stanley," editorial; "New Efforts in Religion," H. E. Dosker; "Helpers and Hinderers of Missions in Japan," E. B. Gordon; "Modern Missions and Prayer," J. Rutherford; "Do Heathen Multiply Faster than Converts?" T. Laurie; "The Convention at Bangalore, India," J. Chamberlain; "The Missionary Outlook," J. M. Mitchell, with other rich matter. $2 a year. Funk & Wagnalls, New York.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture by Joseph Parker, D. D., London. The Proverbs now ready. Octavo, 456 pages, cloth, $1.50. New York: Funk & Wagnalls.

This new volume (XIII.) of The People's Bible has for its subject "The Proverbs," which are treated with the scholarly and homiletical power for which Dr. Parker is so eminent. No one can read this book without having new thoughts cluster around these old proverbs, and finding them come with a fresh application to the needs and problems of modern, common life. The well-worn proverb of the ant becomes "A Secular Sermon on Foresight," new and striking. "False Weights" represents "the Lord watching on both sides of the counter"—a religion of commercial honesty. Other striking topics are "Soul Winning," "The Discipline of Knowledge," "Women, Wise and Foolish," "The Scriptural Doctrine of Conscience," "Self Restraint," "Mischievous Lips," "Strength of Character," "Opportunity and Obligation," etc. For ministers the book is full of homiletical material in its best shape—of suggestion rather than statement; and every Sunday-school teacher would find it starting him on fresh topics. It will be of practical use to every one who would be an instructed Christian. Pagan proverbs also find some sixteen pages in the volume, including admirable articles on the proverbs of the Hindoo, the African, the Russian, the Chinese, the Spanish, the Italian, the Scotch, and others. The book is printed and bound in the excellent style of the other volumes of this popular series.

Rheumatism is caused by lactic acid in the blood attacking the fibrous tissues of the joints. Hood's Sarsaparilla neutralizes the acidity of the blood, and thus cures rheumatism.

Our Mission Department.

CHILDREN'S MISSION.

PLEDGES.

"We herewith give our dime toward the support of Christian missionaries, to work in the home or foreign field."

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

"I hereby pledge one dime a year for each grandchild in aid of the Children's Mission."

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We have received for this department during the week ending January 31 as follows: From Mrs. Caroline Nettleton, of Ashton, Illinois, $1; from George Mann, of Davison Station, sixty-five cents; and from Mrs. Horace A. Smith, Lake View, N. H., $1 for the Home and $1 for the Foreign work.

A WORD TO THE CHILDREN.

We hope you all had a merry Christmas and "lots" of nice and useful presents, and, with all our heart, we wish you all a happy New Year. Try to see just how many kind words you can say, and how many good and useful things you can do during this year, and please do not forget the

CHILDREN'S MISSION.

I want ever so many nice, short letters during this year from the children with just as many dimes and dollars as you can collect and send. Remember that all the Mission money that you send is to help spread the Gospel so that other children may learn of Jesus and have nice churches and Sunday-schools to go to as you have. During the two months and a little over that I have been your secretary I have placed the names of thirty-two children on my

ROLL OF MISSION-WORKERS.

I hope to hear from all these often and that the number on our roll may be increased to several hundred during the year.

J. G BISHOP, Sec'y of Missions.

Dayton, Ohio, January 2, 1891.

FOREIGN MISSION.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

"Go ye into all the world and preach the Gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all moneys from the local Foreign Mission societies should be sent.]

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THEIR FRUITS.

Rev. James Calvert being asked to give in one sentence a proof of the success of missions replied: "When I arrived at the Fiji group my first duty was to bury the feet, hands, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals, who had taken part in that inhuman feast, gathered at the Lord's table." Truly the Gospel is the power of God unto salvation to every one that believeth!—power to turn the lion to a lamb, the pagan to a Christian!

Receipts for the week, $76 76

From J. J. Summerbell, secretary of the American Christian Convention, $67 46; from D. W. Taylor, of Sherburne, Vermont, fifty cents; from George Mann, of Davison Station, Michigan, $2; from S. Q. Helfinstine, of North Greece, N. Y., Sunday egg money, eighty cents; and from Mrs. R. A. Smith, of Hackettstown, N. J, by hand of Mills Harrod, $3 Many thanks and a thousand blessings upon the donors. Another

CHRISTMAS OFFERING.

Dear Bro. B.,—Inclosed you will find $2, my Christmas contribution to the Foreign Mission-work, hoping and praying that it may aid in helping darkened minds into spiritual light.

AMELIA JONES.

Hinsdale, N. Y.

Thus this money, and, indeed, the most of our Mission offerings, come borne on the breath of prayer for those that sit in the region and the shadow of death. *And here is our hope.* We know that prayers that are accompanied with giving are sincere and that such prayers will be heard.

Oh, that God would give our entire Church such a burden for souls, such a spirit of prayer, such a baptism of the Holy Spirit, and such an interest and enthusiasm for Mission-work as we have never had, then will the year 1891 mark a new epoch in our history.

J. G. BISHOP, Sec'y of Missions.

Dayton, Ohio, January 2, 1891.

A Sabbath Day.

My only apology for writing this personal report is that the HERALD readers may have a better knowledge of the manner in which we conduct our public work in Japan.

At 10 A. M. I was at Koishikawa Ku, which means Little Stone River District. We began the Sunday-school with fourteen children, mostly boys. First we sang three hymns, then we had a brief review of the previous lesson, then the interpreter offered prayer; then we sang another hymn and spent half an hour studying the lesson, but as only two or three of the children could read the Scriptures, which have a large number of Chinese letters in them, I taught them altogether, and with the help of the blackboard we had a very interesting lesson. After this we sang another hymn, then distributed picture papers. The children in this place are quite attentive, and before the lesson was finished there were eighteen on the benches. After the close of the school I told them I wished them to stay to hear a sermon which would be preached soon. So most of them remained, and there were a number in the street who were curious to see what was going on. Two or three of the adults came and took seats on the bench nearest to the street and waited until the singing was over, then they went away, but others were coming and going during the sermon, and most of the children remained until the close of service, and perhaps some good was done.

After the service I went to Hongo Ku, where Sunday-school was announced to begin at 2 P. M., but when at ten minutes before the time I went into the room where we hold services there was no one there, and it was almost 2 o'clock before any one came. One lady came, and after removing her wooden sandals and putting on sori (straw sandals), she sat down and offered a silent prayer, then she bowed very profoundly and went to the door to call the children, and we immediately began to sing, and while we were singing the first verse of "Come, thou Almighty King," in came the boys and girls. And, oh, such a noise, for they all wore wooden sandals and were running and talking, but they put their sandals in the boxes arranged for them and soon all were seated. There were eighteen of them, and you should have seen them. The boys ranged from three to ten years, and the girls from babies to twelve years. All were happy but the babies on the backs of the older children, and these were restless.

A hymn was announced, and all joined quite heartily in the singing, then the children were told to remain very still while Bro. Tsuchrija offered prayer. Well, the prayer was not very long, but the noise that was made during the time was very great, for a Japanese child does not easily keep still. Another hymn, however, called their attention to a common center. At the close of the hymn I gave a brief review of the previous lesson, then we divided into three classes for study. But there is not much real study done by a Japanese child, so the lessons have to be stories relating to Bible truths. The adults were willing to listen to the Gospel and manifested some interest in it. After the lesson we distributed picture papers, then sang another song, and closed with the Lord's Prayer, which, at another time, I will give you. The whole session was an hour long, and there was noise and confusion nearly all the time during the lesson season. When the teachers were trying to tell their classes something concerning Christ the children were for the most part employed in various ways trying to detract the attention to other things; still, perhaps, some good was done, at least we will hope so.

At 3 o'clock the preaching began with a hymn, and during the singing some of the children who had gone out returned and were more orderly, and a few adults came in, while a large crowd gathered near the windows looking in and listening to the exercises. These outdoor audiences are usually very orderly, and in Hongo, where we are only two short squares from the Imperial University, we usually have a number of young men who will not come inside but will remain near the windows and give very respectful attention to the sermon as well as other services. We usually follow the established custom as to the order of service. After singing, then prayer, Scripture lesson, singing, and sermon, then another hymn and the benediction. On the day of which I write we observed the Lord's Supper at the close of the sermon, and while we were observing this sacred and solemn service the crowd at the windows laughed and talked, making remarks that I knew from the tones were not pleasant to hear by those who understood them.

At 7 o'clock the evening service began with several hymns, and afterward a sermon. The crowd at the windows filled the street, and were for the most part quiet and attentive, although there was much coming and going. Quite a number were inside and gave excellent attention. But this is the kind of sowing that requires great faith. For the crowds on the street and those in the house have little or no interest in Christ, but delight in argument, and are willing to hear one even if it presents a theme that is opposed to themselves.

The service closed with the benediction, which I will give: "Negawakawa Shu Jesu Kirisuto no megumi to; Kami no aito; Seirei no majiwari; Nanjira Subete to tomo ni, arau koto wo. Amen."

H. J. RHODES.

Marriages.

SHELTON—BOWMAN—Married, at the residence of Joseph Bowman, December 31, 1890, by Rev. T. J. Bowman, Naman Shelton and Miss R. A. Bowman.

WHITE — BOWMAN — Married, at the residence of Joseph Bowman, December 31, 1890, by Rev. T. J. Bowman, Charles White and Miss Luella Bowman.

SWARTZ—THOMAS—Married, in Moscow, Pa., by B. F. Summerbell, December 24, 1890 Friend Badger Swartz and Miss Jennie E. Thomas, both of Elmhurst.

SHANNON — STONE — Married, at the home of the bride, in Winterset, Iowa, January 1, 1891, by W. B. Golden, John T. Shannon and Mrs. Salina A. Stone, both of Winterset.

MARTIN—SMITH—Married, at the residence of Rev. I. V. Davis, December 24, 1890, and by him, Charles S. Martin and Miss Rachel M. Smith, all of Auburn, Arkansas.

CORBELL—KIDD—Married, at the residence of the bride's parents, December 25, 1890, by Rev. I. V. Davis, W. D Corbell and Miss Nancy E. Kidd, all of Auburn, Arkansas.

DICKMAN — BRANSUM — Married, at the Safford House, January 1, 1891, by C. W. Heoffer, W. H. Dickman, of Celina, Ohio, and Miss Mabel Bransum, of Greenville, Ohio.

CHESNEY—WALCH—Married, at the residence of W. M. Chesney, of West Milton, N. Y December 25, 1890, by C. C. Thorn, Alroy G. Chesney, of West Milton, and Nellie C. Walch, of Galway.

LEVALLEY—FARMER—Married, at the home of the bride, in Madison County, Iowa, December 24, 1890, by W. B. Golden, John J. Levalley and Miss Margery M. Farmer, both of Madison County.

Obituaries.

Infant daughter of Oscar and Addie Strait died December 31, 1890. Services conducted by

C. W. HEOFFER.

JAMES KESTED died at Union Mills, Fulton County, N. Y., July 14, 1890, aged 69 years. Services held in the Union Mills Christian Church, conducted by

C. C. THORN.

FANNY CHASE died at Amsterdam, Montgomery County, N. Y., May 28, 1890, her 16th birthday. Services held in the Union Mills Christian Church. Sermon by

C. C. THORN.

ANNA M. STEENBURGH, wife of Daniel Steenburgh, died at Hawley's Corners, Fulton County, N. Y., July 12, 1890, aged 50 years. Services at the residence; interment in the Gloversville Cemetery. Sermon by

C. C. THORN.

ARIEDNIE BOWEN died in Galway, Saratoga County, N. Y., November 12, 1890, aged 52 years and 2 months. Services held in the Union Mills Christian Church, of which she was a faithful member. Sermon by

C. C. THORN.

With sadness I announce to our friends who read the HERALD the death of our earnest, devoted member and senior deacon of our church at West Mansfield, Mass., Horace Skinner, December 29, 1890. He was an honored citizen of Mansfield, and all his life was spent there. He died in his 88th year, revered and beloved by his church. Both people and pastor will feel his loss more than words can express.

E. G. GUSTIN.

MRS. CAROLINE FENTON was born in Montgomery County, Maryland, July 25, 1832; was married to Wm. Fenton November 27, 1860; died December 17, 1890, aged 58 years, 4 months, and 23 days. She was the mother of three children, two of whom, with her husband, survive. She joined the Christian Church under the labors of Elder Winebrenner. Services conducted by Rev. Mr. Hidy at the Sparta Church.

S. W. GLOSS.

GOTTLIEB HEIDNER, for many years a member of the Christian Church, died at Union Mills, Fulton County, N. Y., March 26, 1890, aged 78 years. Bro Heidner was very prompt in the attendance of all religious meetings until his health failed, and then, by his invitation, we appointed prayer-meetings at his house, which he enjoyed very much until he was called up higher. He leaves a wife, two sons, two daughters, and many friends to mourn. Services held in the Union Mills Christian Church. Sermon by

C. C. THORN.

MARY E. DUNLAP, daughter of Nary and Maria Fry, was born September 29, 1860, in Sparta Township, Noble County, Indiana; was married to Isaac B. Dunlap, October 10, 1889, and moved to Albion, Noble County, where she died November 30, 1890, aged 30 years, 2 months, and 1 day. She leaves a husband, one child, father, mother, one brother, three sisters, and a host of friends to mourn. She was a good woman, making herself useful in Sunday-school work and kind to every body. Services conducted by Rev. D Hidy, of North Manchester, at the Sparta Church; interment in the Sparta Cemetery. G. W. GLOYD.

JEREMIAH ALLEN, after an illness of five days, died at Broadalbin, Fulton County, N. Y., April 24, 1890, in his 63d year. He experienced religion at the age of 20, thus giving him a Christian experience of about 43 years, and for 23 years he was a member of the Christian Church at Union Mills He was in the height of his earthly glory in revival and prayer-meetings; his prayers were pleadings for sinners; he was enthusiastic in his exhortations, always bathing his words in tears. He has gone to wear the crown of which he often talked. A father and three daughters have been taken, a mother and three sons, with other relatives and friends, are left to mourn. May the sorrowing ones seek to emulate the Christian character of the departed. Services held in the Union Mills Christian Church. Sermon by

C. C. THORN.

Field Notes.

OHIO.

Bryan. — The Middle Creek Church, Paulding County, has just closed a protracted effort of 20 days' duration. This church is second to none (in my judgment) for good, lively Christian workers. Many of them are not only blessed with more than ordinary ability, but with a double portion of the Holy Spirit. They are well organized, and are a power for good in their community. Elder Harvey Adams, Christian Union, was with us most of the time, and rendered good service by his prayers, exhortations, and well-timed sermons. Elder Snodgrass, of the M. E. Church, preached one powerful sermon for us to good acceptance. Elders Leonard and Stain are members of the church and assisted in the meeting. The altar exercises were conducted by Wm. Finton (deacon). We think there were five conversions, five reclaimed, and four additions with others soon to follow.—W. N. DECK

Brattyville.—The first Sunday of December, with the assistance of Rev G. W. Mefford. I commenced a protracted effort with the church at Pleasant Hill, Brown County, and continued over the second Sunday. While we had not a great ingathering yet we believe we were the humble instruments in the hands of God of doing much good. The church was revived and two united, one a noble young man, a school teacher. Bro. Mefford did gallant service for the Lord, and was liberally remembered. May he be spared many years to the world. December 23d we went to assist Bro. Jacob Hawk in a meeting of some days with the church at Miller's Chapel, Highland County. We found a noble people, willing to work, and do what they could to advance the cause of the Redeemer. Bro. Hawk, though crippled by infirmities, is a grand, good man, and enjoys the perfect confidence of the church. Our services were well attended and the best of attention was given. The church has taken higher ground, and with increased zeal and earnestness is looking upward. Two precious ones were reclaimed. The writer was liberally remembered. God bless the noble, self-sacrificing pastor and people of Miller's Chapel.—C. F. PARR, January 1st.

INDIANA.

Lebanon.—I have closed a meeting of days with the church of my charge at Christian Chapel, Clinton County. Elder Passage assisted part of the time to good acceptance. He having been their former pastor, gave prestige to the occasion on meeting his old parishioners. He was in a happy mood, and gave them some of his practical sermons full of the Holy Ghost. The meeting was attended with unusual interest. Lukewarm professors were stirred to a re-doubling of their diligence in the service of their Lord, backsliders were reclaimed, sinners awakened to a sense of their danger, and many arose for prayers. The meeting was well attended, all things taken into consideration. Four were added to the church. We predict a bright future for the church. They have a beautiful house that was dedicated the fifth Sunday in November, of which they are proud and which is an honor to the community, and serves as a stimulus for the future prosperity of the church. Sister K. E. Miller preached the dedicatory discourse to good acceptance. We expect to hear from her fruitful pen soon, giving details in full.—P. J. BAKER.

Kingsland.—Elder H. R. Brinemon, who was assisted by Rev. Turney and wife, has just closed a successful meeting at the Derby Church, with 10 additions. The church has been greatly revived, and lasting good has been done. Bro. Brinemon is a young man, only been in the services a short time, but he is an earnest and a devoted worker. He has accepted a call to the Liberty Union Church, and engages at once. The Liberty Union Church mourns the loss of an adorn sister in the death of Mary Ann Turelkield. She leaves a husband, mother, brothers, sister, and a large circle of friends to deplore her departure. Bro. H. Mossburg, of the same church, has taken for a wife a minister of good standing from the Wesleyan Methodist Church. She will go (so we are informed) to the next session of the Eel River Conference with good recommendations, asking to become a minister of the Christian Church. She is a noble worker in the vineyard of the Lord.....Sister Mattie Vandervoer soon begins special services at the Murray Church. A grand work is expected ..... Arrangements are being made to hold a memorial meeting, in memory of Rev. Henry Mossburg, the first Christian preacher and the first white man ever buried in Wells County, Ind. Services will be held at the Liberty Union Church.—COLUMBUS C. TARR.

Cynthiana.—We are glad to note the prosperity of our brethren in Illinois in their seasons of revival work. So far Rev. W. M. Exley has the banner report..... Mud, rain, and dark nights are against us at New Liberty, and yet the day meetings are well attended and a deep spiritual feeling pervades our assemblies.....Rev. J. T. Phillips has gone to day to join Rev. David Shoemaker, who was called to deliver the funeral address of Sister Hubbell, who died December 31st. Bro. Phillips not long since closed his 24th year as pastor of the Union Church, near Evansville. In that time he received to fellowship 320 and baptized 280; 82 deaths have occurred, and 68 births. Truly, one who has labored long and faithfully as he, has many pleasant experiences and bitter recollections.....Rev. F. P. Trotter was kindly remembered by his people at Darlington in a generous donation. Also, Rev. E. D. Simons by his congregation at Union Chapel, Owen County.....Rev. Henry Passage went last week to storm the fortifications at Center, and was to be assisted by his cultured and graceful lady who never fails to inspire a congregation to deeds of valor by her presence.....Rev. Sister K. E. Miller, of Veedersburg, is scoring her usual number of victories under the banner of the cross. .....Rev. Mr. Mell, of Lima, Ohio, has been called to assist in a series of meetings at the Osborn Prairie Church .....Daniel Downing, of the Bee Ridge Church, and Miss Jennette Campbell, were married by the writer December 21, 1890.—R. H. GOTT, January 3d.

Goshen.—I commenced a series of meetings with the Olive Chapel Church November 29th and closed December 29th, with very good results. The church was revived and made to rejoice, backsliders reclaimed, and 57 added. This was a very peculiar meeting; almost every family was made to rejoice by conversions. Only two young men are left out in the bounds of the church, and there is good hope of them, as we expect to keep the revival going right along. Another peculiar feature is, the large predominence of males—36 of the 57. Four young men came out Sunday evening, December 21st, and demanded baptism that night. So we went to the lake, a distance of three and a half miles, cut the ice, and there, between 10 and 11 o'clock, by moon light, they were buried with Christ by baptism. On the following Tuesday we went again to the water and 14 more were baptized, seven males and seven females. This was done by the writer in just 10 minutes without any assistant. On the following Sunday six more were baptized, making 23 in all. My brother, Rev. O. P. Miller, of Cassopolis, Michigan, was with us eight days and did very efficient work. (He is to be ordained the second Sunday in January.) Our venerable brother, Rev. Mr. Cunningham (who lives here), was with us as much as his health would permit. His presence was always cheering. If he only had health he would be a power. He has a kind word for every one. The members did their part, and brethren of other denominations came in and helped us. But our main help was that given by the Master. It was his doings, and it was very marvelous in our eyes. I received into church, during 1890, 119 persons. We expect to begin a series of meetings with the Millwood Church January 3d. Pray for us, brethren.—V. R. MILLER.

KANSAS.

Meredith.—My wife and myself held a meeting of two weeks at Sunny Side, Lincoln County. Many were renewed in spiritual life, and five children, ranging from six and a half years to 12 years old, came out on the Lord's side and were given the hand of fellowship by the church. We had the help of Bros. Tenney and J. S. Strange some of the time. To God be all the praise.—PETER BUSHONG.

Goodland.—December 18th I closed a meeting of 12 days at Shermanville, which was one of good interest and the results were encouraging to me. There were a number of conversions and four valuable accessions to the church. At this point we now have a neat house in which to worship. The 21st I conducted ordination services at Pleasant Valley, setting apart by prayer and imposition of hands Bro. David M. Sadler to the work of elder of said church. We are laboring to "set things in order" that we may do more efficient work .....December 23d Sister Maria A. Greenup departed this life. She was one of the charter-members of the Elson Christian Church, and was the first loss sustained by this organization by death. Sister Greenup was a good woman, and remained faithful till called from labor to reward. Her body was taken to Illinois for interment.—R. W. PITTMAN, January 1st.

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MAINE.

Corinna.—Our Ladies' Circle gave a very pleasing entertainment at Temperance Hall for the benefit of the children, on Christmas Eve, consisting of a real Santa Claus chimney, distribution of presents, and the children's exercises, singing and recitations. It proved very successful. A Christmas concert was designed for Sunday, December 28th, but a severe storm prevented its occurrence at that time, and so it was deferred one week and made to serve the double purpose of a Christmas and New Year's exercise. The singing by the choir and the children's parts were well rendered, and all were well pleased. Our collection amounted to more than $4.50.—O. J. H.

Ogunquit.—We are pleased to know that there are 38 Christian churches in the State of Maine reckoned among the live churches. But are they all healthy and vigorous? or are some weak and dyspeptic? Such churches need wise pastors, skillful physicians, to feed them as they are able to bear it; but these churches too often have the poorest, if any at all. In October union meetings were held in the four churches of this town, for four weeks, by the four pastors of the First and Second Congregational, Free Baptist, and Christian churches. They were well attended and have left a good influence, and as a result four young people resolved to follow Christ. We hope the union effort will be repeated. It does people of different churches good to come together to work for the good of all, both great and small. On Tuesday before Thanksgiving, about 40 of our friends gave us about the best pounding we ever received, being determined that their pastor should have an abundance of provision to praise the Lord for on Thanksgiving Day. But though he was thankful for the gifts, yet he was *more* thankful for the friendship of the givers..... The quarterly meeting of the York and Cumberland Conference was held with the church in Ogunquit, on December 12th, 13th, and 14th. We had good sermons from Bros. Mugridge, Goodwin, Graves, Ridlon, Flanders, and Knight. These quarterly meetings, we are told, have been held in this conference for 20 years, and seem to be prized and enjoyed by those who attend them.....On December 25th our friends made their pastor and wife happy with presents from the Christmas-tree to the value of about $25. December has been a pleasant winter month but cold, with good sleighing here in Maine. We now have two feet of snow. We think we see some signs of an increase of interest in the cause of religion in the community. A word, an act, can destroy in a moment what it has taken long years to build. So it is in the church. Church-members, as well as pastors, need to be wise as serpents and harmless as doves, lest by a thoughtless word or act they destroy the very church for which they have done so much.—ALDEN ALLEN.

Kittery.—Yesterday the Christian Society of Kittery, Maine, unanimously voted to extend a call to Rev. E. E. Colburn to become their pastor for the seventh successive year. Mr. Colburn, when waited upon by the committee, expressed his gratitude for the call, but declined the same, as he has decided to seek other fields, having already had several excellent offers. While Mr. Colburn has been the pastor of this church he has been a great worker, and is highly esteemed by all who know him. There will be general regret that he is not to remain longer with the church. Mr. Colburn has not made definite plans for the future, but expects to leave sometime in the spring.—[Penny Post.....Rev. E. E. Colburn, whose pastorate of six years at the Second Christian Church, Kittery, will close on the first of April next, received a hearty and unanimous call to a continued service in the same pulpit last evening. The relations between pastor and people have been of the pleasantest, but Mr. Colburn decided that it would be inexpedient to continue, and his declination is considered as final.—[Portsmouth Times.....Mr. Colburn has had several good offers to engage in newspaper work, but would desire to continue as pastor of some society in New England, particularly somewhere near Boston, where he hopes to finish his medical studies.....The annual meeting of the Second Christian Society occurred January 1, 1891. Mr. James Philbrick was chosen as moderator, and Moses A. Safford, Esq., clerk *pro tem.* Messrs. James Philbrick, M. C. Fernald, and Theodore Wilcox were chosen as prudential committee for 1891-2, and Samuel J. Keen was re-elected as treasurer. Capt. R. W. Sargent, Mrs. Emma Sargent, Albert A. Sargent, and Lyman P. Spinney were admitted to membership. The society gave a unanimous call to Rev. E. E. Colburn to remain as pastor for the seventh year. Various other matters were considered, but finally referred to a committee with power.....Rev. E. K. Amazeen, of Stratham, N. H., was surprised by his parishioners on the evening of December 23d. The sky had become cloudy, the shades of night had fallen earthward, and the pastor of the Christian Church had settled down for the evening to enjoy a chat with the outside world through the columns of the *Boston Herald*, when his attention was suddenly called to the merry jingle of sleigh bells, followed by repeated raps at the doors. In response to those raps a goodly number of persons entered the house with hands, hearts, pockets, baskets, and cans filled with good things. The faces of some were brimming over with laughter enough to say, "What a jolly thing it is to surprise!" Others looked more serious as if trying to read the thoughts and feelings of those whom they had surprised. The room was rapidly filled with sunshine beaming from warm hearts and voices that echoed and re-echoed, furnishing touches of life that would stir the heart of the most disconsolate. The evening was enjoyably spent in conversation, games by the young, and the singing of Gospel hymns by all. On taking their leave we found many tokens of Christian fellowship for which they have our heart-felt thanks, and while it affords us great pleasure in receiving their acts of kindness may the great Giver of all gifts abundantly bless them is the prayer of their pastor.—A.

VERMONT.

West Randolph.—At St. Johnsville, N. Y., I received into church membership three noble young men Sunday, December 7th, making 39 received during our stay of 20 months. Communion was held at the close of our last service there, December 28th, in the evening..... On the morning of Sunday, December 28th, occurred at Grace Church the funeral of John Colson, a noble, good man, who was killed suddenly by the cars on the 26th. He leaves a sweet wife who is a member of the Christian Church, and a beautiful child of seven years. The funeral was largely attended, 440 being present, and a general sorrow prevailed.....There were between 400 and 500 present at night at our closing service. Our Christmas cantata was a pronounced success, and the children were overjoyed at the Christmas time. Over 600 people were present, and Miss Eva Gardner, of Albany, N. Y., rendered some very excellent solos for us. The receipts at the door were $57 31, and after paying all expenses of the Christmas treat left a handsome sum in the treasury of the Sunday-school. The pastor and wife were thankful for a beautiful rocking-chair and album, passed to them from the tree.....Monday, December 29th, our goods were taken to the station, through the kindness of some of our dear friends, and on Tuesday morning, after purchasing a new cutter, I started to drive across the country to West Randolph, Vt. Tuesday I took dinner with Rev. J. P. Marvin at Randall, and from there on I came past Amsterdam, Saratoga, Ft. Edward, Whitehall, Rutland, and Pittsfield, to West Randolph, Vt., a distance of 165 miles in four days, arriving here at 10:30 A. M., Saturday. The ride was very much enjoyed. Mrs. Morrow went to Watertown to visit her uncle for a few days. Our first service was a very pleasant one here, and was followed by a communion service. This is a beautiful place here among the hills, and we anticipate a pleasant and profitable year. Sister Harriet Freeman has done a splendid work here in the past 10 months, and the people love her dearly. She is now at liberty for evangelistic work, and our brethren would find in her a good helper. The Week of Prayer is to be a union service all the week, and we are looking for a good work to be accomplished. Pray for us, that the Holy Spirit may be poured out upon us. May God prosper his work.—G. W. MORROW, January 5th.

NEW YORK.

Castile.—The Y. P. S. C. E., on January 2d, met at the home of the writer for a dime social, and the semi-annual election of officers. The elaborate program for the occasion was one of the best we ever saw. Though the evening was a stormy one the attendance was good, including a large load from the "water cure." To see the number of Endeavor societies reported weekly shows a rising tide to save the young, and all turning their feet into the testimonies of the Lord. May success crown every laudable ambition. Mrs. Aaron Post was elected president, Dimmie Daley and Georgie Post vice-presidents, Mrs. Jennie Phelps secretary, Merton Phelps treasurer, and Miss Bertha Fox corresponding secretary. .....The funeral of Willard A. Frost, of Mt. Morris, took place a few days ago. He leaves a widow and an only son. The son was married the same day to Miss Mary L. Alvord, the same clergyman officiating at funeral and wedding.—E. P. PHELPS.

Randall.—We have entered on another year; what shall this year bring to each of us? On Sunday evening, January 4, 1891, we began the services for the Week of Prayer and *work* also, and in doing our duty we look for an outpouring of that spirit of the great Jehovah upon us. The fields are already ripe for the harvest. For some two months we have been holding an extra prayer-meeting on Saturday evenings for one-half hour for special prayer, that God may bless our Sunday services. On Saturday evening, December 20th, we expected to have had with us to hold a Gospel meeting Mr. Lawrence B. Greenwood, of Boston, Mass., who is one of the most noted of Gospel singers in our country, and who, for three years, has been with Rev. B. Fay Mills, the great evangelist, and conducted his singing for him. Bro. Greenwood's heart and mine were brought into close union when we labored together among the sailors in Father Taylor's old Seaman's Bethel in Boston, but a few moments before services were to begin a telegram was handed me, from the city where Rev. Mills was then laboring, that Bro. Greenwood could not be with us. With a crowded house before me and the telegram in my hands, I made the best explanation I could to the disappointed assembly and preached the Gospel of Christ to them from the words, "Is it nothing to you?" Lamentations of Jeremiah 1: 12. At the close of the meeting two souls started for the kingdom—nay, rather *entered* it. Praise the Lord for taking away the props and letting us back on himself....On Christmas day some kind friends outside the church came to our home and presented us with a purse of $13 25. We shall continue our meetings after the Week of Prayer as the Lord blesses us.—J. P. MARVIN.

OHIO.

Feesburg.—On the first Sunday of December we commenced special meetings at Hamersville, which were continued till the 23d. Bro. B. R. Long was with us during the first week, and preached six excellent sermons, greatly to the benefit and delight of the people. All were sorry that he could not remain throughout the meeting. The interest, however, continued to grow, the house at times being literally packed with attentive people. Eighteen persons united with the church, some of whom add considerable strength to it. More than $45 was raised during the meeting, the most of which was to cancel debts which had troubled the church not a little. The spiritual condition of the members is very much improved. Altogether the outlook of our cause at Hamersville is encouraging. We thank God and take courage.—R. H. MCDANIEL.

ILLINOIS.

Farmer City.—Bro. Hodges reports a good service at Lebanon, notwithstanding the fact of measles prevailing in an epidemic form there, and the death of a daughter of Bro. Charles Snyder.....Bro. Ealey is at Olive in a series of meetings.....Sister Miller, assisted by Bro. Rippey, is at Pleasant View.....Bro. Snyder expresses thanks for his new suit. He will be at Pleasanton, Kan., for the next 30 days, where he will assist in a series of meetings. The meeting at Mt. Zion closed with one accession and a needed work accomplished in the church. .....Bro. Akers reports favorably from Salem, and disposed of 18 copies of "Songs of Praise."....A member of a church in this conference called for a letter of commendation and the church granted it, but the clerk of the church, knowing that said party had not paid his subscription for the support of the pastor, refused to write or deliver said letter until his subscription was paid.....Our meeting at Bethel is progressing grandly. Shouts are already heard, and surely Bro. Harris is outdoing himself. We have introduced "Songs of Praise" and they are highly prized. Last week the members and friends at Urbana took possession of the spacious residence of Bro. Harris and gave them a complete pound surprise, which was highly appreciated.....At South Prairie last Sunday we had good services.....Sister Beckwith is very low.....What has become of the "Christian Reporter?".....We hear that the minutes of the State Conference have been forwarded from the Publishing House, but we have failed to see any. Where are they?.....We have before us the Almanac and Annual of the Christians South. We prize it highly, as the statistics of all the conferences are included, which makes it interesting and instructive. It can be procured of J. P. Barrett, D. D., Raleigh, N. C. Price, 15 cents.—G. W. DRAPER, January 8th.

MISSOURI.

Martinstown.—I assisted the pastor, William McFarland, in a series of meetings at the Welcome Home Christian Church, commencing November 15th. The congregations and interest increased every night. The church was greatly revived, three were added, and more, we think, will follow. This church is growing under the watchcare of its pastor. We closed our meeting to meet with the North Missouri Quarterly Conference, November 19th, at the Oak Grove Church, Putnam County. The spirit of the Lord was present in the hearts of the people. The preaching was spiritual, and four additions were made on Sunday. Bros. Collier and Bradshaw were to remain through the week. May the Lord bless their labors and revive his church.—E. T. DUCKWORTH.

Indian Grove.—The first quarterly meeting of the North Missouri Christian Conference was held with the Oak Grove Church, Putnam County, Mo., December 18th. Elders McFarland, Hinton, Collier, and Duckworth were present. Wm. McFarland was made chairman, and S. D. Collier secretary of the meeting. Four churches were represented by delegates. Welcome Home Church reported one and Prairie View Church four accessions since conference. John A. Bradshaw was given a license to preach, and the quarterly also recommended his ordination. Bros. Collier and Bradshaw remained and continued the meeting with the Oak Grove Church which resulted in nine additions to the church, and the church greatly revived. Bros. Wm. Andis and S. D. Collier have organized a church at the Lone Star School-house, Putnam County, with 10 members. Bro. W. R. Adams reports good work done at the Monarch Church. He preached 15 sermons, received 19 members, and baptized 10. Bro. H. Perry writes that he and Bro. Comer held a meeting with the church in St. Joseph. They had good attendance, good interest, and four united with the church. At this writing Bros. C. W. Webster and Joseph Hessenflow are engaged in a meeting with the Lock Level Church. We hope to hear of good results.—C. DRUMMER, January 3d.

MAINE.

Newport.—We have just closed an interesting series of meetings of three weeks' duration, conducted by Sister H. Lizzie Haley. Thirteen persons commenced the Christian life, among whom are some of our best citizens, who, with their wives, have expressed their determination henceforth to serve Christ. While the work is not as large as we had hoped, we feel to rejoice and say: "The Lord hath done great things for us, whereof we are glad." Sister Haley entered into the work with her usual earnestness, preaching 32 excellent sermons, holding the closest attention of her hearers. During her short stay among us she made many friends who will long remember and love her for her work's sake. My engagement with the people here expires March 1st. I am at the present wholly unsettled in regard to the future. My eyes are giving me serious trouble, having nearly lost the sight of the right eye, and am fearful that I may be obliged to give up work for a time, which I should greatly dislike to do, for the work never seemed nearer my heart than now. —J. W. Webster, January 7th.

NEW YORK.

Orangeport.—Naturally your correspondent does not lose sight of Michigan interests. Romeo is about to secure the services of Bro. Harris as pastor. Maple Rapids had a young brother from U. C. College as supply January 4th. Here is an important field among a whole-hearted people. Hope they may soon secure a pastor. Rev. Elisha Mudge, who has done and is doing as much hard work as any man in the state, is now aiming to establish a permanent interest at Durand, an important railroad center. He also supplies Richfield and Holly.....We are observing the Week of Prayer at Orangeport; interest good; annual meeting perfectly harmonious; present pastor re-elected, and may decide to remain.....We have learned that Rev. Warren Hathaway, D. D., has been seriously ill, but is now out of danger.—Cyrus Mendenhall.

Hartwick.—I have not reported anything for this field of labor since I came here, April 1, 1890. We began a work for God and the people, and are still living and prospering. As far as I know and can discern, our church is united and in good working order. I took this field of labor without a stated salary, and we shall know what it is to trust the Lord in temporal things. We have had a grand revival, the meetings lasting seven weeks, with good congregations and good interest, and many additions to the church. In the past two weeks 33 have united. During the nine months we have been here we have dismissed one and received one by letter, and expect more to follow. For all this we must give God the glory. There has been a growing interest here since April. Our congregations are large and very attentive and we have one of the best choirs. Our Sunday-school in its average attendance is about 80, with Sister Wells as superintendent. She is well liked by all. The Christmas concert was a success. I have preached 11 funeral sermons here, attended two weddings, preached 90 sermons, and made 175 calls and visits. The friends of the village church gave us a donation on December 30, 1890. It being a stormy night and the roads in a terrible condition, the attendance was small, though the gift was large—$86.60. The good people think when the roads are better so the people can get to church the amount will reach $100. God bless all concerned, and all have our sincere thanks. We shall report at the end of the year, April 1, 1891, what this field has done for us financially. We are still laboring with the church on Christian Hill. There is a growing interest, and God is blessing us.—Alonzo Shafer.

OHIO.

Herring.—At the last session of the quarterly conference of the Northwestern Ohio Christian Conference, held at the Two Mile Christian Church, Auglaize County, November 18, 1890, Rev. G. R. Mell was elected secretary of the Northwestern Ohio Christian Conference by the executive committee, to fill the vacancy occasioned by the resignation of Rev. W. C. Rimer. All correspondence with the secretary of the above will be directed to Rev. G. R. Mell, West Cairo, Ohio.—John Akerman, President of Conference.

Sidney.—We closed a glorious meeting of 19 days with the Charity Chapel Church yesterday morning. The Lord was with us from the beginning, and not only the membership, but everybody caught the spirit, and members of other denominations came in with us and labored with us through the entire meeting, greatly strengthening the feeble hands. God blessed us with good health (with only a few exceptions), the grandest of weather and good roads, and 37 of the most powerful meetings were held, the membership quickened, and tongues loosened that had long been stilled; the young members not only testified, but many were heard in public prayer for the first time, causing sinners to weep and inquire the way, and 16 were converted and united with the church, while many others were almost persuaded but unwilling to yield, but we hope will come in the near future. One-half the number who united were heads of families, and will be a great strength to the church, both financially and spiritually. I commence my meeting at New Palestine on the 11th, after which I go to Lower Stillwater. Pray for us.—J. B. Fenner, January 9th.

PENNSYLVANIA.

Hyndman.—The meeting at Hyndman was a success, with 9 additions to the church, and the prospect good for more to follow s on. The cause is growing steadily in th s part. I moved here one year ago. At that time there were 15 members in all, and at this time the church numbers 50, beside the organization at Gooseberry, only one and a half miles from town. A year ago there were none; at this time it numbers 35. The prospect at present is favorable for the Christian Church to become the foremost church of all in this town.—Wm. C. Garland.

MICHIGAN.

Portland.—An attack of "influenza" prevented me from filling an appointment at Middleton yesterday, which I very much regretted. We all hope that Middleton and Perrinton will soon be supplied with a pastor.....I am glad to know that *Spirit and Life* is growing more and more in favor with the people. It should be in all "Christian" homes..... Twenty were received on probation at the M. E. Church yesterday, making 35 in all. The work is still progressing.—D. E. M., January 5th.

INDIANA.

Logansport.—We wish to return our thanks for a very fine quilt with 56 names worked on it, presented to us on the Christmas tree at the Tippecanoe Christian Church, Pulaski County. We highly appreciate this beautiful present. It is cheering to think while the husband is preaching the Gospel the sisters have not forgotten his wife's many lonely hours. We hope the good Lord will reward fourfold and prosper the church there.—Wm. and E. R. Winegardner.

Farmland.—On Christmas day I went to Muncie, and from there to Corinth, to assist Bro. Gunckel in a protracted meeting. The church was in a very low state, and we had to labor hard until Wednesday night following, when the members began to work in unison with us. On the next day four came forward for prayers, and were converted and received to fellowship in the church. I remained until Sunday night, the 4th. Up to this date there were nine conversions, ten additions, and several others seeking pardon. May the Lord give them peace. God bless Corinth.—Wm. F. Mullen, January 6th.

Wolf Lake.—December 21st I was with the church at Salamonia, Huntington County, J. L. Allen pastor. By deaths and removals the membership is small, but they have a good house, and with a proper effort much good could be done. I labored here many years ago and preached their dedicatory sermon. But few of the old members are living. Mother Jennings, who is 86 years old, is still able to attend service, and can tell of the time when Gen. Burnside was a child and she held him in her arms.....Sunday, December 28th, I had a good time with the church at Paw Paw, six miles north of Wabash City. I labored here nearly 40 years ago in a log school-house, and I find some members who then made a start in the divine life still faithful to the cause of Christ. But I can not describe the change in the face of the country and in the condition of the church. Now they have a nice, commodious house, with a good membership and a large attendance. W. H. Parker is pastor this year, and is doing a good work.....I also visited North Manchester and gave the church one sermon, and found the members in a good working condition, with W. D Samuel pastor, who preaches to a full house. This is a very beautiful village, situated on the banks of Eel River, with 3 000 inhabitants, six churches, and 16 preachers, four of them Christian ministers—Samuel, Hidy, Winebrenner, and Abbott. All of them, except Abbott, are very active workers in the ministry. Bro. Abbott is over 73 years of age, and this winter his health is somewhat poor and he can not go abroad and preach.—P Zeigler.

WISCONSIN.

Sylvan.—I am now in the mission field. I held a few meetings at Sand Prairie Christian Church with good success. The church was greatly revived, two happy souls converted, and others reclaimed. Our Christmas day meeting was truly a shower of divine blessings. Elder J. Mark assisted me, he being pastor of the church. I left there on Friday for other fields of labor, Elder Mark continuing the meeting. I am now helping Bro. Geo. Jones in Bethel Christian Church, where Elder John Walworth holds his membership. We have prospects of success.—M. Bowman, Evangelist.

KANSAS.

Haddam.—Saturday, January 10th, no preventing Providence, I expect, in connection with the Rev. Elen Elliott, to commence a protracted meeting at the Olive Bethel Church, Jewell County. We ask the united prayers of one and all that success may attend our feeble efforts, and that many may be persuaded to turn from the power of Satan to God, and that much good may be accomplished.—J. G. Merritt, January 3d.

Madison.—Elder Thomas Holeman reports one accession to his church at their last meeting in the Indian Territory. The Elder thinks our people might do much good in that territory if a proper effort were made. The Herald also finds its way to him; this is right.....The meeting at Pleasant Valley, Wilson County, conducted by the pastor, Elder F. Folie, and our evangelist, Elder E. C. Bass, has closed. We have not learned the results.....Elder Folie has begun a series of meetings with the church near Independence, assisted by Elder Bass.....The church at Mt. Zion expects to begin a protracted meeting next Saturday night, and our missionary is expected to join in the meeting about the 17th of this month. Pray for us.—J. S. Masters, January 9th.

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Conference Minutes

Western Illinois.

The Western Illinois Christian Conference met with the Mt. Pleasant Christian Church, Fulton County, Illinois, September 24, 1890, at 2 P. M. President M. H. Mitchell in the chair. Scripture lesson by Bro. H. H. Like, prayer by Bro. Hanger.

A committee on roll was appointed and a partial report made. Six answered to their names.

Bro. J. S. Hanger was introduced as a delegate from the Northern Illinois Conference, also Bro. L. M. Shinkle and R. Harris, and C. Bayes of the U. B. Church.

SECOND DAY—MORNING SESSION.

The minutes of last year were read and approved.

The chair appointed committees on Children's Mission and HERALD subscriptions. Adjourned to listen to a sermon by Rev. Shinkle.

AFTERNOON SESSION.

Prayer by Bro. Lee. The annual address was delivered by E. E. Bennett.

The following Sunday-schools reported: Bernadotte, Pleasant Grove, Pleasant Point, Marietta, Mound Chapel, Industry, Mt. Pleasant, Olive, Antioch and Piatt.

Listened to a verbal report from Bro. Harris in regard to his work as state evangelist.

THIRD DAY—MORNING SESSION.

Prayer by Bro. J. R. Jones.

Bro. Jacob Crawford was elected trustee for three years.

The place of next meeting is Olive Chapel, Warren County. Adjourned to listen to a sermon by Elder John Lee.

AFTERNOON SESSION.

Prayer by Rev. Boyer.

The chair appointed committees on reception of members, finance, education, church-work, Christian union, condolence, ordination, grievance, Sunday-schools, publications, examination of the ministry.

The name of the Pleasant Grove Church was changed to the Temple Christian Church; the name of the Pleasant Point Church was changed to the Waterford Christian Church.

The Committee on Reception of Members reported for membership Bros. L. B. Atchison and A. Shesley, who were received.

Mrs. J. E Amos, secretary of Sabbath-schools, made an encouraging report.

Bro J. L. Towner was chosen delegate to the Quadrennial Convention.

The following delegates were chosen to State Conference: John Shriver, A. Shesley, H. Garrison, and Wylie Yocum, and Bro. H. H. Like to Northern Illinois Conference.

Committee on Ordination reported Bros. R. Ashby and L. B Atchison for ordination. They were ordained during conference.

FOURTH DAY—MORNING SESSION.

Prayer by Elder Lee.

The name of W. H. Bybee was dropped from our roll. Bro. Hicks was granted a letter of dismissal, also Bro. J. L. Towner. The following churches reported: Piatt, Henry, Mt. Pleasant (Fulton County), Salem, Antioch, Industry, Arm Prairie, Four Mile, Pleasant Ridge, Olive Church, Marietta, Mound Chapel, Waterford, Bernadotte, Pleasant Grove; the following churches were dropped from the roll: Avondale, Merton Valley, Concord, White Oak, and Oakland.

The following ministers reported in person: John R. Jones, H. H Like, R. Stewart, John Lee, J. R. Welch, S. B Laird, Jacob Crawford, J. E Amos, Geo. W. Irons, E. E Bennett, D. S. Ray, R. Ashby, L. B. Atchison, Allen Wheeler, A. Shesley; reported by letter: J. I. Hayden, E. W. Irons J. L. Towner, John McMillen, B. F. Winans, F. E. Crawford.

The Committee on Grievance reported that the name of J. A. Crawford be dropped from our roll for unchristian conduct. Report adopted.

Geo. W. Irons was chosen to deliver the next annual address; alternate, R. Ashby. Bro. E. E. Bennett was appointed to Henry, Ill., as pastor. Bro. Jacob Crawford was chosen conference evangelist.

Committee on Condolence made the following report:

WHEREAS, In the providence of God our beloved Bro. S. G Worley, our secretary for so many years has been called by death from labor to reward; therefore,

Resolved, That we humbly bow in submission to the will of Him that doeth all things well, believing that to-day he rests with the saints of God, where we hope to meet him by and by

Resolved, That we deeply sympathize with his family and friends.

Resolved, That this be published in the HERALD, and that a copy of the same be sent to the family.

WHEREAS Bro. Mosher has been removed by death from our midst; therefore,

Resolved, That we humbly bow to the divine will.

J. S. HANGER,
JOHN LEE,
S. B. LAIRD.
Committee.

AFTERNOON SESSION.

Prayer by Bro. Frank Hart.

Committees reported, and reports adopted.

A vote of thanks was given the church and community for their entertainment.

The secretary was instructed to send an abridged copy of the minutes to the HERALD.

Adjourned to meet on Wednesday at 2 P. M. before the first full moon in September, 1891, with the Olive Christian Church.

M. H. MITCHELL, Pres't.
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Church Notices.

The next session of the Broome County Christian Quarterly will convene with the Christian Church at West Windsor January 23, 1891 and hold over the Sabbath. We hope to see a full delegation as it is our annual meeting and officers to elect.

MRS. LIZZIE STALKER, Sec'y.

The next regular meeting of the Albany and Green County Christian Association will be held with the Christian Church at Coeymans Junction, commencing on Friday evening preceding the second Sunday in February, and will continue over the following Thursday. We hope to see a goodly number of our brethren and friends in attendance.

D. P. WARNER, Sec'y.

Short, sharp, and decisive in the cure of coughs and colds is Dr. Bull's Cough Syrup.

The cheapest and best remedy on earth for pain is Salvation Oil. Only 25 cents a bottle.

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Leave Dayton 6:35 and 9:15 A. M., 3:00, 6:05, and 9:15 P M. Arrive Columbus 9:10 and 11:25 A M., 5:25, 8:10, and 11:40 P. M.

Returning—Leave Columbus 8:15, 7:25, and 8:45 A.M., 2:30, and 4:00 P M. Arrive Dayton 7:35, 9:25, and 11:10 A. M., 5:15 and 6:25 P. M.

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The above is a simple illustration of the fact that the best seeds will rapidly degenerate under unfavorable conditions. The wise will take heed, therefore, and buy their seeds of D. M. Ferry & Co., Detroit, Michigan, whose world wide reputation as the *best* and *most reliable*, as well as the *most extensive* seed growers and dealers, is due to the fact that they take advantage of every circumstance of climate, soil, methods of culture, selection of seed-plants, etc., to procure the best possible seeds and keep them up to that high standard.

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PASTOR KOENIG'S NERVE TONIC

Two Bottles Cured Her. 6

CARROLL, IA., July, 1890.

I was suffering 10 years from shocks in my head, so much so, that at times I didn't expect to recover. I took medicines from many doctors, but didn't get any relief until I took Pastor Koenig's Nerve Tonic, the second dose relieved me and 2 bottles cured me. S. W. PECK.

Best Brain and Nerve Tonic.

Madisonville, Hamilton Co., O., May, 1890.

Pastor Koenig's Nerve Tonic had a wonderful effect on me. I contracted my disease from exposure, in 1883. At first I had cramps in the stomach, then I could not sleep, and when I did I had horrible dreams, and at last it turned into epileptic fits. I was thus constantly living in fear to loose my mind, or that I would die suddenly. To get relief from all these tortures I tried many kinds of medicines, but of no avail until I took Pastor Koenig's Tonic; since then I go to bed early, sleep well all night, and cannot be thankful enough for the good the Tonic done me so far. I firmly believe that it is the best Brain and Nerve Tonic.

PETER BIEL.

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AMOS WRIGHTSMAN.

PRESTON, Minn., Jan. 1, 1890.

S. E. DUBBEL:—I have been troubled with chapped and sore hands nearly all my life until last fall. While in Iowa I purchased a box of your Carbolic Ointment from your agent, Mrs. Rebecca Sadler of Lime Springs, Iowa. It has cured my hands entirely.

Yours with respect,
A. J. MILLER.

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L M Shinkle Aug 91

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